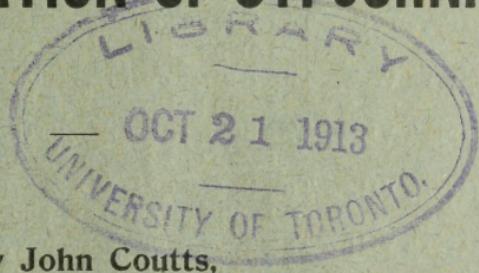


John
Relig.
C.

3 1761 097032874

HOMELY THOUGHTS
ON THE
METHOD OF SPIRITUAL SCIENCE
AS APPLIED TO

THE REVELATION OF ST. JOHN.



By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," "The Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

LONDON :

G. LYAL, 36, Hardy Terrace, High Road, Wood Green, N.

MELBOURNE, AUSTRALIA :

M. L. HUTCHINSON, 305, Little Collins Street.

1913.

PRICE

TWOPENCE.

OLD LAMPS AND THE NEW LIGHT OF SCIENCE.

The Pleasant and Harmonious Fellowship of
Empiricism, Philosophy and Religion
on the Question of Development.

CHAPTER I.	FORCE, ENERGY, MATTER AND PHYSICS. Lamp : The Sphinx and the Riddle.
CHAPTER II.	THE REALM OF PHYSICAL LIFE. Lamp : The Maze and the Minotaur.
CHAPTER III.	THE REALM OF THE SPIRIT. Lamp : The Avatars of Vishnu.
CHAPTER IV.	THE REALM OF MIND. Lamp : Parseeism ; The Conflict of Good and Evil.
CHAPTER V.	THE REALM OF INTELLECT. Lamp : Ulysses and his many labours.
CHAPTER VI.	THE SOUL AND THE MORAL LIFE. Lamp : Naaman the Leper.
CHAPTER VII.	THE REALM OF GRACE. Lamps : Abraham and Nebuchadnezzar.
CHAPTER VIII.	THE REALM OF CONFLICT AND SACRIFICE. Lamps : Abel, Isaac and Isaiah.
CHAPTER IX.	THE WORK OF THE HOLY SPIRIT. Lamps : Sacrifice, The Bush, The Shekinah, Ezekiel's Vision.
CHAPTER X.	THE GLORIFIED LORD JESUS CHRIST. Lamp : The Vision to John in Patmos.
CHAPTER XI.	ANALOGIES OF NATURAL AND SPIRITUAL WORLDS. Lamp : The Bible as the Living Word of God.
CHAPTER XII.	THE KINGDOM OF HEAVEN AS WITHIN MAN. Lamps : Science and the Conscience.
CHAPTER XIII.	THE VISION OF BLESSING, HARMONY AND UNITY. Lamp : The Pattern in the Holy Mount.
CHAPTER XIV.	CHRIST IN MAN AND MAN IN CHRIST. Lamp : The Treasure in the Earthen Vessels.

London : G. LYAL, 36, Hardy Terrace, Wood Green.

Melbourne, Australia : M. L. HUTCHINSON, 305, Little Collins Street.

PRICE SIXPENCE.

HOMELY THOUGHTS
ON THE
METHOD OF SPIRITUAL SCIENCE
AS APPLIED TO
THE REVELATION OF ST. JOHN

By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," The "Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

LONDON :
G. LYAL, 36, Hardy Terrace, High Road, Wood Green, N.

MELBOURNE, AUSTRALIA :
M. L. HUTCHINSON, 305, Little Collins Street.

1913.

PREFACE.

This series of pamphlets may be conceived as dealing with important questions, in a homely way, that at the present time are receiving attention in the realms of science, philosophy and religion. They are said to be homely because they try to express new forms of truth, from the standpoint of spiritual development, which cannot be included within the narrow theory of physical evolution. They can be considered as germs of living thought, and as germinal in their order.

Pamphlet 1. FAITH AND THE PHYSICAL WORLD shews that behind all the transient forms of scientific details there exists Being, Almighty Power, God, as the Object of Faith, Who cannot be subject to the critical reason.

2. HOPE AND THE PSYCHICAL WORLD leads to this conception, that Man, as spiritual in his nature, is so constituted that Hope may be said to be the ultimate reality of his being.

3. PATIENCE AND EMPIRICISM indicates, that man, as intellectual and moral, requires to study what is physical and psychical to attain to empiric knowledge, to what man ought to become as a rational, responsible being.

4. LOVE, AS RELIGION AND MYSTICISM, teaches that the Bible harmonises and unifies the thoughts of men. It is the Beatitudes that reveals what man ought to be, do, and suffer, to attain to the knowledge of the ways of God in Grace, and, to likeness to the Lord Jesus Christ.

5. AUTHORITY is not derived from ethics ; it is in its nature spiritual ; the Lord Jesus Christ is the Revealer, Lawgiver, Saviour and Son of God, for mankind.

6. DEVELOPMENT can be studied, by attaining to a belief in, and knowledge of, the Principles that underlie all Being ; by conformity of life to the Beatitudes ; and, by following the revelations of science.

7. THE PARABLES OF GRACE, as found in the Gospels, are of great value ; they shew that the method of teaching found in the Bible is not theological, but psychical, and in a sense parabolical.

8. THE PARABLES OF THE TREES OF GOOD AND EVIL, AND THE TREE OF LIFE teach men that these parables, as found in the Bible, are all-inclusive ; as figures they stand for Divine Revelation.

9. SPIRITUAL SCIENCE, AS APPLIED TO THE GOSPEL OF JOHN, points out this great truth that the Lord Jesus Christ fulfils all the past, all that is revealed in the Old Testament. He is Grace from Heaven, Light, Life, Truth, Righteousness ; the Saviour from sin, the Sacrifice as the Lamb of God, the Son of God. By studying this Gospel, according to the Methods of Christ, and of the Spirit, He is seen to be the Divine Wisdom.

10. SPIRITUAL SCIENCE AS APPLIED TO THE BOOK OF REVELATION reveals the Lord Jesus Christ in His Glory. He is the Alpha, and Omega, the Beginning and the End of all Revelations, the Eternal Christ, the Son of God, the Son of Man and the Saviour of mankind.

88, Highbury New Park,

London, N.

October, 1913.

HOMELY THOUGHTS ON THE METHOD OF SPIRITUAL SCIENCE AS APPLIED TO THE REVELATION OF ST. JOHN.

THE pamphlet dealing with "*Spiritual Science, as applied to the Gospel of St. John*," has been conceived as a summation of the Revelation of the Realm of Grace up to the period of the Life, Death, Resurrection, and Ascension of the Lord Jesus Christ. What has been suggested is that this Gospel, written by the beloved disciple, though differing from the other three Gospels in form, is their spiritual supplement and complement. They carry forward the prophetic conceptions of the Christ and His Kingdom found in Moses and the prophet ; they embody the ideals that are involved in the Divine Priesthood ; they reveal a Ruler greater than David, Herod, Caiaphas, or Augustus Cæsar. He reigns in the world of spiritual thought, and thus there cannot be any limitation to the extent of His Kingdom upon this earth. It is because the Gospel of John differs in form from the other Gospels, and is said to be mystical, rather than historical, that there are difficulties in the way of interpretation. By following the method of Spiritual Science, as applied to the order of development found in the Bible, it can be seen that this is only one example among many of the recurring processes that reveal to men the Divine purpose of Grace. From the beginning the order followed is that of Faith in God and His Word of Grace ; Hope in the Promises given to the Fathers ; Patience in seeking after and finding higher ideals, as being realised by men ; and, the summation is the manifestation of Divine Love in the salvation of the people of God through Jesus Christ. This conception is personified in Abraham, Isaac, Jacob, and Joseph ; it is exemplified in Exodus, Leviticus, Numbers, and Deuteronomy ; it is taught in Isaiah, Jeremiah, Ezekiel and Daniel ; and, in the four Gospels it is all summed up in Jesus Christ, our Lord and Saviour. When the Bible is analysed into its forms, ideals, and realised experiences, the syntheses of the whole, the fulfilment, the consummation, is found in the Gospel according to St.

John. To put this conception in another form ; there is a dispensation of Grace, in germs of generations, from the Heavens and the Earth to Abraham ; another, dispensation in Israel from Abraham to the Captivity ; a third dispensation, empiric, or Adamic, from Adam to the Lord Jesus Christ. He sums up all three dispensations of Grace in Himself as Man, the Son of God, the Saviour of the world. God as Creator, and Father in Grace, was revealed in the first dispensation, and the result was Faith ; the Son of God, as Saviour and Redeemer, as Lawgiver, Ruler, High Priest, Prophet and King in the Kingdom of God, in the second dispensation, under many forms, ideas and ideals, and the result was Hope ; the Spirit of God, and of Christ, was revealed in Mankind from Adam, through all the centuries, in all lands, in great general conceptions of truth and righteousness ; the Spirit in Jesus Christ consummates the revelation of Grace and salvation to mankind ; and, in this dispensation there is manifested the Patience of the Spirit in making manifest to the world the perfect Man in Grace, the Son of God, the Saviour from sin.

Here the conception arises that as Abraham is the link uniting the two dispensations that culminate in him from the past, and, arise out of him as to the future ; so Jesus Christ includes all that is in Abraham, and in history, up to His Life, Death and Ascension, and, it is out from Him that the fourth dispensation arises as made known to men in the Acts of the Apostles, in the Epistles, and in Revelation. As all the particular generations met in Abraham, and from him, by Israel, moved forward to form a family, nation and kingdom of God in ideal forms ; so all history, in all its particulars, meet in Jesus Christ, and it is from Him that there arises the spiritual family, nation and Kingdom of Heaven in Christ. All general concepts meet in Him ; they are reconciled in Him ; and by Him they become universal for the salvation of mankind. What thinkers may be able to perceive in Acts and Epistles, in the New Testament, is How the Spirit of Christ came into humanity at Pentecost ; how the Christian family originated ; how the Spirit of Christ was in Paul to reveal Christ and His Mission to men ; how the spiritual nation was received and absorbed, into all the nations and they entered into their inheritance of Grace ; and how, in this sense, the Lord Jesus Christ was recognised, and proclaimed to be, the Lord of lords and King of kings,

the Ruler of the Universe in Grace. It is this vision of truth, in outward forms ; in spiritual ideals ; in empiric conceptions as related to the Church ; and, in apocalyptic revelations of His Kingdom, that there is assumed to be another consummation, a great syntheses, of history, and this is to be found in the Revelation of St. John. This is the conception that arises out of the study of the Gospel of John : it is worthy of careful consideration by all those who are interested in the study of the Holy Scriptures.

It may be useful before entering upon this study to explain that the outlook, and the attitude of thoughtful men to such questions are changing rapidly. The methods of thought regnant in schools and universities among learned men, in the past, are giving way in every direction ; science is correcting empiricism ; deduction is giving way before induction ; philosophy is cautiously considering new lines of thought ; and, theology begins to see, that as queen over the sciences she must descend from her throne because her true mission is not imperious sway but gracious humble ministry. To enter into the history of this revolution world take much time, it may be sufficient to suggest that the change is spiritual ; it is from the human intellectual Greek standpoint to the Christian ; it is from the Adamic and the man centred, to the Christ, and the God-centred ; it is from the experience of the senses and of rationalism to the realisation of the great truth that to see truly, and think rightly, man must get into alignment with Divine Order, because then only the dia-magnetism that causes darkness passes away, and, in the light of scientific truth heavenly light becomes radiant and universal.

The term **EMPIRICISM** is used to express the forms of knowledge gained through experience by the special senses, by reflection and comparison, by instinct and intuition, by imagination and reasoning, and by deductive thought in manifold forms. It means, in a general way, all that man is taught and conceives to be truth, as viewed from the standpoint of self. It is self that is central in empiricism ; and it is in this sense that philosophies and theologies, are so diverse in their forms. They are the spiritual houses wise men build in which to dwell ; but, as a rule, they are bad architects, their structures are highly approved by those who are the builders ; but the critics declare that they are not built upon the laws of Divine Wisdom, and thus when

tested they will not stand flood and fire. This is the conviction that wise thinkers are compelled to take of the philosophies of past ages ; they say that all earthly, individual, Adamic, conceptions are without true order ; they are not built upon the eternal Rock of truth, thus no matter how beautiful and solid they may appear to the eyes of men, when the Architect gives His judgment, on foundations and materials, they will not pass. His judgment upon them is that the specifications followed have not been heavenly and eternal.

It is SCIENCE that is impressing upon thoughtful men the futility of deductive empiric methods of thought ; what originates in self and is self-asserting is tainted ; it is weak ; it is not self-sustaining ; it has no solid foundation to build upon. What this means is that when the psychical constitution of man is studied it is seen that his knowledge is attained through the special senses, by images, ideas, thoughts, words, rational conceptions, instincts and intuitions ; these are all in their nature particular thoughts. They go to the construction of an individual, but the person has no definite scientific knowledge of the method of education. Science does not condemn empiricism as a means of tuition ; but it says that experience fails to reach the rock of truth. Science does not say that the mind of man is not built upon scientific lines ; but it maintains that it requires man, as intellectual, to enter into that Mind, to analyse its contents, and to put it in order. In short, what is empiric is devoid of conscious spiritual order, and the empire of science can only be reached by careful patient experimenting and study. Science can be conceived as reigning over an empire of many kingdoms, but these have all to be inductively studied, made subject to intellectual relations, conquered and subdued for useful service. This is clearly seen in the physical sciences ; they are to a large extent conquered and possessed ; they are divided and sub-divided ; thus men speak of a realm of chemistry, of spectrum analysis, of physics ; of living forms, as germs, as organisms, and of organised structures. If the physical world is the thesis of study then it can be carefully analysed in every possible way ; placed in order, tabulated, named, related, correlated ; the physical house can be taken to pieces to its smallest atoms, its lines of refraction, its modes of motion, its forms of energy, as light, heat or electricity ; and, by a great

syntheses, as of intellectual supremacy, the house of nature can be rebuilt, as a great palace of truth worthy of study. It can be seen that intellectual science is upon a higher level of thought than intellectual empiricism ; what the former studies is, in a true sense, an objective world of thought ; the order that exists in nature ; what the latter tries to discover is a world that is subjective, as stored up in thought in the Mind. Science cannot go onward, and upward, apart from this lower world of thought ; but, in the realm empiric there is the strong tendency to self-assertion, and self-centralisation ; whilst in the realm scientific the man rises above himself as individual, and tries to rise through general conceptions to universal laws. With the endowment of intellectual power man is able to relate and correlate abstract thoughts, and discover differences that exist ; there is the power to trace causes and their effects ; and, it is in this way that science has become such a power in the modern world of thought and of practical work. It is science that discovers and defines differences in the order of processes in nature ; thus, although there are some men who would fain, in theory, try to prove that Life and its manifestations belong to the same realm as energy, force, what is physical, they have failed to do so because the processes, and the purposes they reveal, cannot be classified in the same realm of thought and of law. Men are familiar with matter and motion as solid, liquid, gaseous, and they do not doubt that there is an etherial sub-division of Power within which light, electricity and magnetism carry on their operations ; but they are unable to define, or classify, what is living as within the same realm of thought. Life is known by what arises out of the germ ; it is an inward working power ; it is architect and builder ; it is organiser and the thing organised ; it is expressed in terms of biology, anatomy, comparative organisms and physiology ; it is a vision of living evolution from germ to fruit ; from a monad living cell to the marvellous complex organic structure of the human body. Within the range of differences, relations and development, the scientific intellect reigns supreme, but the wonderful fact not to be forgotten is that in every realm, behind all relations, there is an ultimate fact, a Being, a Cause, and here the intellect is baffled, it cannot define the indefinable, or compare by reasoning what is said to become, a principle of Being. In the physical world two

such principles exist ; they are named Force and Life.

This is something like the vision of Science as related to the physical world ; and so far as can be seen it is reasonable that such results should be attained. It is, however, interesting to notice that as the result of this analyses, this reasoning, this discovery of related conditions, there comes into view a world that is subject to the intellect ; and, a world above the intellect, beyond its reach, that is subject to that power in man which is named faith, or belief. There is the Fact not to be denied, or disputed, of Being ; there are the relations of what becomes form, ideal and real ; here the intellect bends low before the Power above human reason, and by doing so there is enfranchisement, liberty and the entry into a kingdom that is heavenly. Science is represented as continuing this exploration into the world psychical, into the subjective world in man, said to be evolved out of the realms of Spirit and Mind. What materialistic thinkers try to prove, or assert, is that the physical world evolves without any break from Force to Life, Life to Spirit, Spirit to Mind, and upward and onward to reason and ethics, and to altruism ; but there is no proof that such a theory conforms to the facts. Science cannot find the connecting links ; thus it borrows the spear of Ithuriel and sundering life from matter ; and, spirit from organised life. What science demands is not a deductive theory ; this it abhors because it has been surfeited by such food in the past ; thus the order of development follows the forms that are found in the physical world, in Force and Life, in Power and organic harmony and unity. Force is Power ; Spirit is power to know, see, perceive, imagine, compare ; Life is inherent wisdom added to power as organised forms ; and, Mind is a new kind of life that conceives sensations, perceptions, conceptions ; organises them in a manner not known by men ; and, is able to represent them in glowing imaginations and in emotions. The Mind is a great mystery in spiritual life ; it is psychic in its being, but, it has a capacity that is universal in its outlook ; it can hunger after the highest forms of truth and receive them ; it can drink deep draughts from the fountain of righteousness, and its limitations of conception and reproduction have not been discovered.

Science in this way studies the physical realms of Force and Life ; the realms of Spirit and Mind ; the physical is the

objective world ; the psychical is the subjective world ; it is reasonable to assume that they are in harmony ; the psychical has been derived in thought, in a sense, from the physical, thus at bottom there must exist a real unity. The peculiar thought that arises here is that the physical is the external, the circumference ; the psychical is the internal, the spiritual and central. The man possesses a body ; the man is Spirit and Mind ; the man, through his body, is akin to all physical nature ; the man as psychic is akin to the lower creatures. All this is well known to thoughtful men ; this is where man differs from, and is greater than, all the lower creatures. Man is greater because he is endowed with the power of Intellect by which he knows ; knows that he knows ; and knows what he knows ; he has power ; this he knows and cannot doubt ; he knows that he knows because he is conscious ; he knows what he knows because he can reason upon the knowledge he possesses and can place that knowledge in empiric and in scientific order. But it is not the possession of knowledge that is the glory of man ; it is the use he makes of that knowledge ; mere knowledge is transient, ever changing ; like the moon it waxes and wanes ; it rules the night not the day ; it may be full of radiancy, or it may be changed in its form and become as darkness. The abstraction, knowledge, is like Force or Spirit ; it may bring blessing or destruction ; it may be god or devil ; it may be radiant truth or the darkness of error. What man requires, and possesses, is a moral nature and life ; it must be something organic ; something that lives and persists ; something that can be built up into a godlike man that is kind, good, just, true, righteous, like God, the Creator of creation, and the Father of mankind. This means that man is far greater than he knows himself to be ; in a true sense God is inbreathed into man when he possesses intellectual power and lives a moral life. This is not a question of derived ethics from nature ; it is God as reflected into the nature of man ; and, his life will be a failure if it is not built up upon the thoughts of God, the works of God, the nature of God. Failure here to attain to the likeness of God is very serious ; it is to miss the mark in life, to err, to sin, to go astray, to be lost. What Science is straining to reach in every direction is to attain to the knowledge of the works, the thoughts, the purposes of God. Science can discern this truth even now that if men

knew the true thoughts and works of God, as made manifest in Creation, as order, then by obedience, conformity to law they would be Godlike in their thoughts, words and actions. There is no difficulty with these truths, as theory ; they have been recognised for ages by wise men ; what men have not been able to do is to live the moral life in harmony with the revealed will of God. What science is telling men, in manifold ways, is that life does not consist in the possession of physical things ; it is not to be found in knowledge of this or that kind ; it is not in being as wise as Solomon, Darwin, Huxley or Spencer ; it is in being like God, as moral, and like Jesus Christ the Son of God in Grace.

Science, it can be easily seen, has a great work to perform, many realms to conquer, and enemies innumerable to subdue before it can finally divide, and sub-divide, this land of promise, this inheritance of all those who fear God, love truth and righteousness, and are wholehearted followers of the Lord of Truth, the King of Science. It is important to know that surveys have been made that promise to be of great value ; the work of delimitation of boundaries will be helpful ; it is well to advance toward the City of the King, but the surveyors should be careful to mark where the physical realm ends and the psychical begins ; where the psychical ends and the moral begins ; where the moral ends and Grace reigns. It can now be seen that the conflict is most severe in the realms psychical and moral, and this is so because there is no recognised plan of these divisions ; they are in revolt against the King ; they will not recognise limitations ; every man's hand is against every other man ; the psychical realm is in darkness ; the moral realm is in chaotic rebellion, and thus much patient labour is required to make headway against so many enemies. Science has in a new way, and in a better spirit, entered the realm of Grace with the prospect of good results in the future. What has to be recognised is that Grace is another Principle and power which differs in kind from Force, Spirit, or Intellect ; it is of Divine origin ; it is Heaven come down to earth for the salvation of those who are lost. The King of Grace is the Lord Jesus Christ, and the story of His Life and Work is to be found in the Bible. Here also there arises the thought of a companion Life ; it has been named Sacrifice ; and the record of that Life, it is now conceived, can be traced in the Word of God as an organic living kingdom of

truth, righteousness, and love ; of regeneration, salvation, redemption, and restoration. All these realms of truth have to be studied, and set in order by scientific thinkers, and Science is enlisting willing workers in all realms of truth, under the one King Who reigns in all realms physical, psychical, moral and spiritual.

In this advance a four-fold metaphysical universe of thought has been suggested, as revealed in the story of Creation : God is the First Cause ; the Lord Jesus Christ is the Ideal, the Source of all processes and manifestations ; the Holy Spirit is the Divine Wisdom, the Director of all purposes that can be known by order, and by law ; and the Creation is the work of the Spirit, the consummation of the Divine Revelation. There follows a change of attitude in thought ; man is introduced into the study, and when he is awakened to consciousness, what he discovers is that he is himself this consummation, in a microcosmic form ; in truth he is the empiric embodiment of creation ; the physical world is to be found in his body ; the psychical world is to be found in his mind ; and the empiric world exists in his soul. It is here that Science begins the great work of the analyses of the human being, not in physical things, not in psychical ideas, but in forms, ideas and general conceptions ; not in manifold particular sensations, nor in individual ideas and ideals, but in generalised concepts which when placed in their order become universals in divine order, supreme law, the Will of God. What this means is that if a man limits his vision to forms, to ideas, to general concepts ; to physical, psychical, or intellectual realms of thought, the result must be failure ; the most important side of the square of this City of God is not to be seen, therefore the City is not holy, it is defiled by what is worldly, sensual and devilish. It is important that science should build up the physical, psychical and empirical sides of the square, but, until science has built up the fourth side it is impossible that the inhabitants of the City can reside therein in safety.

This is where the thinker asks that PHILOSOPHY should join Empiricism and Science in their labours. What Empiricism contributes to the work is of great value, it is that of general common sense knowledge ; and, of course, the wider the outlook the more valuable the contribution. What Science contributes is of immense value ; what it really attempts to do is to make great highways of thought

which come from the circumference of the universe ; it links these with roads that are ideal and not yet fully surveyed ; it takes, as from a mountain top, a survey of the world of thought that lies below ; and what Science sees is that all roads go in the same direction ; they are like yet different ; the method of development is similar, but they differ in their construction, order and value. What SCIENCE may be represented as saying to PHILOSOPHY is this ; look upon my labours ; the innumerable particulars of thought I have had to consider ; see in what way I have discovered realms of truth which I have been compelled to keep in separate divisions ; consider in what way I find myself limited by Principles that lie at the root of such divisions, and help me to apprehend and comprehend the harmony and unity that must exist in these Principles and realms of truth. This appeal to Philosophy should not be in vain ; but philosophers it will be recognised, will require to be as thorough, as careful, and as devoted to universal truth and righteousness as scientific workers in many fields have proved themselves to be. What Science has a right to demand is that Philosophy shall not be one-sided, or limited ; not secular or religious ; not agnostic or atheistic ; not deistic or pantheistic ; but casting aside all past methods and ideals, enter upon the way that is universal. Science places no limitation or hindrances in the way of Philosophy ; and the last word of friendly counsel is this : Do not rely upon the wisdom that is earthly in origin ; seek for and find Divine Wisdom, and then it may be expected that the ages of want of agreement will pass away and the age of harmony and unity of thought will dawn upon the world.

Science may be permitted to give a word of counsel to theologians, particularly in this direction, in the cultivation of the spirit of meekness and teachableness. It may be that they are not perfect in the love of truth and righteousness ; that they are not so merciful and pitiful in spirit as they ought to be ; that they do not see the Divine Revelations through pure minds, and thus fail to see the Face of God ; that they have shown themselves to be sometimes the sons of Ishmael and not sons of the Peacemaker King ; and, "tell it not in Gath," it has even been suggested, that they think upon theology as a means to lands, wealth, pleasure, power, greatness ; as exalting self, selfishness and self-assertion ; as culture and knowledge that puffeth up, instead

of Christlikeness in patient endurance of persecution. It is the spirit of Science that in this way, with all humility, suggests that Theology may descend from the throne of power and cultivate the Spirit of true religion ; if theologians are to become true scientific workers then they will require to follow in the footsteps of their Divine Lord and Master.

Here Science would suggest that theologians, if they cling to this name, would do well to consider, a matter which appears to be important in connection with all forms of scientific study. It is generally assumed that theologians form their theories, or dogmas, by the way of comparing texts with texts, or spiritual thoughts with spiritual thoughts, and not by a law of development. It may be that the empiric way of study is very largely that of comparison ; if this is correct then it becomes a question whether, in general terms, theology is scientific in its order of study and in its results. What a physical scientist expects is that the realms of Force, or of Life, are independent realms of truth ; they have their own causes ; they reveal their own processes ; they work out their own purposes ; they manifest their own ends. The order by which they have been manifested can be studied inductively ; it is by studying the order that the laws are discovered ; and, it is in this way that science dignifies the line of study as a realm, or a kingdom. Organic harmony and unity are looked for, fully expected ; there is no room for chance, or chaos ; every realm follows its own order, and is subject to its own laws. Should not a similar conception be assumed in connection with the Bible as the Kingdom of Grace ? If this is correct then the scientific line of study would not be that of comparing texts and getting a general conception of the way of salvation, but the study of processes, of purposes, and of results.

It is well to think of the Bible as a realm, or kingdom ; as a realm for example, which requires to be studied apart from what is essentially moral. What this means is that if the attempt is made, in scientific order, to define a moral man, then, the thoughts are turned back upon what Adam was germinally in the state of innocence, and what he could have become had he conformed in thought, word and deed to the moral laws in the moral world. The Roman Stoics, as moralists, it can be conceived attained to the highest empiric ideals in this realm of thought ; they were enabled to get behind Adamic moralism, and had glimpses

of what the moral world means in deed and truth. The Bible is not a revelation of the ideal moral world ; it is everywhere in a state of antagonism to the Adamic forms of ethics as morality, and thus the impossibility of reconciliation, harmony and unity in this direction. This is an example of what is meant by the careful study of each individual realm ; there must, in the first instance, be the discovery of the scientific order in each realm, and after this vision of truth, then Philosophy may be expected to give valuable assistance to science. There is another question that requires to be met and carefully considered, it is that of the stage of development of the Bible in its parts, and as a whole ; and, of the relations of men to the Word of God, at their own stages of development. Thoughtful men are groping their way upward in connection with this question ; they realise that they are unable to think upon the Bible as a text book, as a literal voice of God to men, as infallibly true in form, idea, thought, word and deed. They see that development has taken place, that forms and germs are to be found in Genesis ; that ideals are revealed in Israel ; that empiric conceptions arise in the prophets ; that a spiritual heavenly Man fulfilled what was germinal, psychical and empirical ; and, they can advance still further and say that the Spirit indwelling in that Man was poured out upon mankind at Pentecost, and was carried by the followers of Christ to all nations. This also can be discerned, as a fact of importance ; the Bible as a Revelation was closed in the days of the beloved disciple John ; and since that time no addition has been made to the Holy Scriptures. What, then, is the form, and the limitation, of the development to be found in the Bible ? Is it possible to explain what these mean, as a matter of scientific study ? The Bible is a revelation given to men largely in the way of biographies, of narratives, of instructive stories, of explanations about heathen practices, of the ambitious projects of great men and rulers ; of ideals, symbols, order, laws, families, nations, a commonwealth, a kingdom, a temple, and Divine Worship ; of schism, apostacy, judgments, captivity ; of a great Hope as it were lost ; of a faith that survives death and destruction ; of a patient study of the ways of God, an assurance of future success, by the coming of the Man who proves Himself to be a Prophet to teach ; a Priest to reconcile, forgive sin and save the sinful ; a Ruler greater than all

the emperors of Rome ; even a Divine Son of God the Saviour of the world. All this is recognised in the spiritual world of truth, righteousness and grace ; this Man is the Companion of God ; the Light that is truth ; the Life that is Eternal ; the Conqueror of every form of beastly sin ; the Destroyer of the devil ; the King Immortal and Eternal. All these conceptions, and many more, come to men through the medium of a book, the Bible ; this book is the psychological embodiment of the realm of Grace ; it is the greatest psychological work in the world ; it stands before every man who cares to take it in his hands to read it, and silently challenges every thinker to study its contents ; to receive its messages, and by doing so to discover the way of salvation from the evil powers that would destroy his soul. Assuming this to be true, in harmony with the facts, it may be asserted that the Bible is a great Revelation of that mysterious tree of Good and Evil seen in the Garden of Eden, and also of the Tree of Life ; because these are not dead, or swept away by the river of Time ; they have developed during the ages, and they have brought forth their fruits in the earth. Like every other realm of truth, this psychical world has followed the Divine order of development ; it has been seen in forms and living germs ; in ideas and great ideals ; in far-reaching processes and purposes ; and in consummations that transcend the conceptions of men. As expressed in modern thought, this is the sub-conscious world of Mind as related to man ; but, as related to God and Christ it is the Revelation of the Divine Mind. Man, that is every individual man or woman, with his, or her, own mind, has to face this Divine Mind ; there it stands challenging every man and woman ; it comes to them with gentle authority, and kindly persuasion, and it solemnly warns against eating of the fruit of the tree of good and evil ; and, advises patient waiting for the ripe fruit of the Tree of Life. As in the Garden of Eden, so now, the choice is not by compulsion but by free-will action. If the choice of a man is to snatch at what is beautiful, what pleases the flesh, what seems to be good for food, what will open the eyes and give the gift of the intellectual vision in earthly wisdom, then the choice is permitted and the results can be foretold. All this means education, instruction ; the play of the Mind of Man upon the Divine

Mind ; their agreement or disagreement ; it means the Vision of Redeeming Love ; a journey in the Desert ; an inheritance and a kingdom within the Mind. It means much more because this truth must not be forgotten, the earthly carnal Mind is in the condition of opposition, of enmity, to the Divine Mind, and thus what follows is apostacy, spiritual adultery, as in idol worship, judgments, captivity to the powers of evil, and at last bondage to the powers of this world. From the earthly, and the sensuous, the Mind of man was derived ; back to the earthly it returns ; and, this is something like the parable of the Mind of man. But this is not the end of all things ; it is a psychical end and a new beginning ; what follows is a far greater problem ; it is the movement toward manhood in mankind ; it is a great dissolution truly, but the foundations of manhood are not destroyed. Faith, Hope, Patience and Love survive all such changes ; it is Mercy, as a restoring angel, that is sent from heaven to carry to the soul a message of mercy, forgiveness, restoration, help and peace. The Mind is analysed, not for destruction but construction, not for narrower limitations but wider visions of truth and righteousness. The quest now is in a sense intellectual, it is to discover the mystery in the Name, Mercy ; it is to rebuild the City of God ; it is to discern that God is the Defender of those who put their trust in Him ; that seek to be like Him ; that cherish the wisdom that comes from above, and earnestly seeks to walk in the fear of God obeying His laws in the spirit of love. Again there is Hope cherished that the Kingdom of God will come ; that the King will sit upon the throne of David and reign in truth and righteousness ; that the Ideal the True Faithful Man will be manifested and He will reign until all His enemies are subdued, and the Kingdom of Peace will fill the earth. This is something like the parable of the reconstruction of a human soul ; a marvellous vision of faith ; a divine hope ; a patient pilgrimage ; and the end is, for the one soul, ripe fruit from the Tree of Goodness, and from the Tree of Life ; but, for the earthly sensual, devilish soul, rejection, destruction of its ideals and a dispersion, a dissolution, that seems to have lost even the shadowy hope of a restoration. Is this the end ? It is another end, it is the judgment of God upon all that is in the soul of a man, as represented

by Greek wisdom, Roman power and prestige, and the Jewish State and religion. Again, there is a new beginning as at Pentecost, and the problem in this parable for every man is whether in this new age there is conformity to the ideals revealed by Jesus Christ ; or if there will follow, even in the spiritual realm of Grace and Truth, another apostacy from God and Christ ; a falling away from Divine Ideals ; a repetition of history ; a bondage to the world, the flesh and the devil ; and an irrational inability to understand the Grace, Mercy, and Love of God even though they are so plainly revealed in the Bible. What every man can find in the Word of God is the Development of the thoughts of the Spirit and Mind of God in Grace ; this is the side of the Tree upon which the good fruit grows ; at the same time, and side by side, he finds the development of the Mind of man in earthly power ; in carnal sensuous desires ; and in a devilish perversity that can be conceived as Satanic. This is the problem that invites the careful study of thoughtful men ; it is useless to go to schools of thought, colleges where wise men think and toil, or to universities, where all things are taught, except that most important of all branches of study, how a man is to be renewed into the image of God ; how he is to grow into likeness to Jesus Christ ; how the Spirit of Christ is going to regenerate the soul of man, and build it up after divine ideals ; and, how every man, being taught by God's Spirit will, by divine grace, in the spirit of truth, righteousness and wisdom, enter into full sympathy with all these ideals, and go forth determined to find the heavenly country, and the City of God, within his own soul and in the universe. What Science suggests to those who get a glimpse of all that these things mean is that it is high time to turn away from scholasticism in all its forms ; theology with all its ideal doctrines ; and set to in earnest and grapple with the facts as they exist and get them arranged in scientific order, remembering that it is the good tree that can be conceived as order and law in the sight of God ; but the evil tree is a perversion of good, and like unto disease, disorder and death. The Good is from God and is full of blessing ; the evil is from fallen man and the devil, and thus it is under the curse and is doomed to destruction.

In advancing toward the study of the Revelation of St. John it is well to keep such thoughts as these in view ;

this is a very great subject, and thus the more extensive the outlook the greater the expanse of the vision. This is where the imagination can with safety be employed, because the man at this stage of enquiry requires the spiritual vision, to be "in the Spirit," to be raised up above sea and land, the hills and mountains of this earth, so that what are named the generations of Heaven and Earth may be seen. This thought may be expressed in symbol thus : the student has to try to conceive the thought that he is "in the Spirit," and that he is seeing the descent of the City of God out of Heaven. This descent is spiritual fact in history, and the reason why men have not seen the vision is because all their thoughts have been taken up with what is earthly, ever changing, great processes, wonderful purposes ; thus they have failed to see that the forms contain the ideas and the ideals, the processes and manifold purposes ; they have failed to see that the germ contains the fruit, and that the fruit contains the living seeds of future generations. The position to-day may be pictured in the Mind in this way : the seer has seen two remarkable trees growing side by side ; he can imagine himself as sitting between them ; he has seen their development from seed to fruit ; and thus the processes and purposes are in a measure known. Take the Tree of Good and Evil to begin with, as upon the earthly side thus best known, and what is seen is the revelation of Force, power, Almighty Power, as the root of, within, and around, all that has been revealed. Within what appears to be a little piece of matter, there is Divine Life, with all that life represents ; if the seer is able to see, he will discern Spirit power, which means the perception of ideas and ideals ; and an organic Mind, that is the expression of the Divine Spirit ; with increased light and a more intense vision there can be seen complex relations that can be the subject of the Intellect, because, here divine order can be traced and the wisdom of the Spirit conceived and known. What is expected from this Tree is fruit after its kind ; if good seed then good fruit and good seeds ; if evil, then what will be a curse and the means of increasing evil. If the Tree develops according to its constitution the fruit will be good ; but, if there is a bad environment, an impure poisonous atmosphere, a soil of sand, then the result will be failure, the fruit will be bad and the germ seeds will be corrupt, perverted, earthly. In so far as the heavenly has been

thwarted, changed and perverted, to that extent the Tree will be evil. This is something like the parable of the Heaven and the Earth as the syntheses of scientific thought ; the good Seed is from Heaven and heavenly ; it is divine in its processes, purposes, and ends, but man, as intellectual and moral, may poison the germ, the fruit and the reproduced Seed. But, Science is now able to see through, and beyond, all these conceptions ; and at the very centre of the germ, tree and fruit, there is found Love, Grace and Mercy, and it is this Power that heals, with the ability to regenerate, renew, and restore the life of the tree that has become evil and full of disease. But, it is not to be supposed that this Life is manifested to operate in a magical way ; the Life in the Tree must give its own life to renew life ; this is the mystery of pain, sorrow, sacrifice, suffering, crucifixion and death. If this is not a Divine Principle to be included with the seven as constitutional ; it is what Grace has to endure from evil ; and, without Sacrifice there is no salvation from evil. Turn to the other Tree, that of Life, as expressed in the Beatitudes, the way of Blessing, where the Lord Jesus Christ hands to men the key that opens all the doors that are the gateways into the City of God. He is the revealed Power of God Incarnate ; the Life Eternal ; in Him the Spirit dwells without limitations ; He is the Mind and the Word of God ; the Divine Wisdom ; the Perfect Moral Man ; the King of Grace and Mercy and Saviour from Sin ; and, as men know, the Bible conception on this point, He is the Divine Sacrifice, the Lamb of God that taketh away the sin of the world. The trees it can be seen, are similar in the Principles, and also in the Being of Christ ; but the Beatitudes are, as a Tree of Life for mankind by revealing to them the way in which this seed may be received into the soul ; and the result will be, not that they will become eternal Christ's, but that they will be transformed and transfigured into His image. The order in this development assumes, without any explanation, that the good tree has become corrupt, that it has lost its heavenly life, and that this life must be restored. With each Blessing the fact is recognised that this cursed condition has been made manifest ; thus, in opposition to earthly pride and power, there is placed poorness of spirit and utter dependence for salvation on Christ alone. In opposition to all that makes life, sensuous and pleasant, there is the realisation of sin and its

results, and how comfort and safety can be obtained. In opposition to self and self-assertion there is the lesson of meekness and teachableness, the restraining power of grace, so that the man will attain to mastery over at least that little bit of earth, his own body. In opposition to covetous, selfishness, the glorying of self, there is enfranchisement into the inheritance that is heavenly in truth and righteousness, with the promise of being filled with the fulness of God. In opposition to ambition, vain glory, and all forms of intellectual pre-eminence, the realisation of unworthiness, of mercy in the forgiveness of sin, and, of being taught the way of mercy and kindness to others. In opposition to the evil corrupt, dark impure earthly soul, the atmosphere of heaven, and the vision of the Face of God. In opposition to the spirit of contention, strife, hatred, war, the blessed spirit of peace, and adoption into the family of God in Jesus Christ. In opposition to the intolerant spirit that persecutes, reviles and destroys, the very Spirit of Jesus Christ in patient endurance. This is where the trees meet together and their branches interlace ; where the leaves kiss each other ; where truth and righteousness as drawn up out of the earth comes as the means of blessing to mankind.

Here it may be well to remember that the Eternal Christ, the Creator, the Medium, through Whom the Power, Life, Spirit, Mind, Knowledge and Moral Life of God has been manifested is the Transcendent One above all creatures ; in this sense He is as the Thought of God ; His Right Hand in Power, in a sense not explicable by the reason of man, as One with God. It is true that through the Spirit, and by the operations of the Spirit, the Eternal Christ is immanent in creation ; He is All in all, and apart from Him there is no Being. To this belief philosophy and religion, in alliance with Science, must come, other solutions are futile ; they are negation and atheism. As with Creation so with the New Creation in Jesus Christ ; all that is in Creation must be continued, carried forward ; in the Creation series He is God ; in the New Creation series of regeneration, salvation, redemption, and restoration, He is the Lord God. There is difference ; in the first series He is the Cause and the Medium, of Creation, but not involved, incarnate, in Person ; the conception being that of Deism ; in the latter, His position is that of Redeemer and Conqueror over the powers of evil, thus the conception is that of Theism, and of

Christianity. In the first series He is God and He reigns by law over the whole creation ; in the second series, what is seen is disease, disobedience, disorder, rebellion, lawlessness, death, and destruction. What can be seen, as spiritual fact, is the vision of the reversion, so far as man is concerned, of the first series ; the man is dead, he has returned to earthly dust ; there is no moral man on the earth, and no showers of blessing from heaven. This is a synthesis, a consummation ; the moral world, in germ, failed, there was no germination of the seed, no tree of life, no fruit. This is the vision of Science, as related to this earth ; if men hope to see the fair fruit of this moral seed, it will be found among the holy angels, but, with one exception, it has never come to fruition in this world. God reigns by Love ; and what comes into existence as law, in a sense, continues to live. The first man, Adam, represents the moral order, as fallen, and as incapable of self-restoration ; what this means is that law is not abrogated when sin takes place ; the law remains, but the perverted law works for death, not for life. There is no power in moral law to reverse the process ; the creature having cut the artery of faith by which life is received from God, cannot re-unite the severed parts, and renew that life again. Law, as the Will of God, is the creature of God ; therefore, it is absurd to suppose that the creature can pervert and destroy the works of God, and then go on as if nothing had happened to break the communication with the Source of Moral Life. The conception here is that Adam is counted, thought upon, conceived, as dead in the sight of God ; the Adamic aspirations live on through the ages, but they are morally dead ; they are intellectually devilish ; they are sensual and carnal ; they live to die ; they have power to do evil but no power to regenerate, restore, or bless the moral man. This is where Jesus Christ, as the Lord God, appears upon the scene, not to create again that Adam man, but to create, make a new creation in Grace and Love in the Image of God, in His Own Likeness ; and these generations are not to be Adamic but Christian, the children of God by faith in Jesus Christ. This is the Pauline conception of the two seeds, the two germs, the first Adam and all that he stands for ; and, the Lord Jesus Christ, the Saviour from Heaven. All these things are summed up in the thought that to be Adamic by generation is to be one with Adam by natural descent ;

but, to be a true Christian, by re-generation, is to be one with Christ. The natural man lives, moves and has his being in Adam, and is one with his generations ; the spiritual man lives, moves and has his being in Jesus Christ, the Lord God, and is one with Him in all His generations. This is the thought that lies at the root of descent and development. To be in Christ is to be free from the line of descent that is under condemnation ; and it is to be adopted into the family of God by the Divine Grace that is in Jesus Christ our Lord.

These conceptions of the Eternal Christ, the Creator, and the Lord Jesus Christ, the Saviour of sinful mankind, require to be carefully considered ; they are of great importance because they point out in what way the Christ, as Creator, is one with the whole creation ; and also, How it became Him, as the Firstborn of Creation, the Son, the Word, the Ideal, to become Incarnate, take upon Himself the Form of man, and, as Man, save those from the dominion and power of evil, that is, of the Adamic birthright, who were utterly unable to redeem their own souls from destruction. This thought is involved in the Generations of the Heavens and of Earth," because what these generations mean is that the Heavens descend to the earth for the salvation of mankind ; the earth is breathed upon by Grace from Heaven ; there is a mystical union, a marriage, and the generations are after their kind, as gracious and heavenly, or as Adamic and earthly. Here it may be well to keep in view that the Bible is a great Revelation from God to mankind : it is to be studied under reasonable forms ; it is as generations, subject to a law of development ; it is a story, from Genesis to Revelation ; but it is also as a historical revelation subject to the spirit of the age in which the revelations take place. Thus it is not to be thought strange if in the course of the story there is found narrative, myth, mystery, type, symbol, parable and apocalypse. There is natural development, and fathers speak to their children, telling them about a traditional story of the Fall and of a Flood ; there are mythical flights of the imagination, which are to be found in all the ancient nations in the stories about the gods ; there is an ideal psychical story about Israel full of types and great expectations ; there comes an age when all these are criticised ; there is a loss of confidence in such representations and an effort to attain to rational wisdom ; there is a time when

parables are used to harmonise what is earthly with what is heavenly ; and, it may be seen that apocalypse, as the spirit of revelation, of uncovering, disclosing, unsealing, runs through the whole Bible. In other words the Spirit in the Bible is not apocryphal, that of hiding a mystery ; it is apocalyptic, because it is the work of the Spirit of God, ever giving to men fuller revelations of the way of salvation, and in what way God is overruling all events in time for the overthrow of evil and for blessing to mankind. In this sense the Bible is the full apocalypse of the mystery of Grace, Mercy, Peace and Love to mankind ; and, the Revelation of St. John is the consummation of the Divine Purpose ; it is the epic Poem which wise men are called to study if they wish to know the thoughts of God on this subject.

It follows that the study of the Bible, at the present time, is not merely interesting, it is of the highest practical value ; it is to be conceived as the way of reconciliation and peace among men through the harmony and unity of Truth that is being revealed to them in the methods of Science and of Christ. Looking upon the Generations of the Heavens and the Earth, from this standpoint, what can be seen is not only a story about the Fall of Man, it is that of germs of generations which have been alive all through the ages, or dispensations of Grace. They speak to men of Regeneration by the Breath of the Spirit of God ; of a place, a garden, a world in which men have lived ; a river of life in its divisions ; the limitations under which the creature ought to live ; a mystery in life by which, in a complimentary life, a spiritual union is good for man so that he may attain to the knowledge of truth ; in what way the temptation comes through the appetite, passions and desires ; how the giving way to these mean sin, shame, nakedness and loss of moral life ; that sin cannot pass unnoticed, but, there will follow judgment and condemnation ; but, at the same time mercy, grace, forgiveness, and reconciliation with God. The Heavens and the Earth in this series of germs have been revealed ; and the all-important truth for mankind is that the Lord God is the Champion against the evil serpent ; but this means conflict, and the end will be the serpent's head bruised, and the Man's heel, his physical body, hurt. There are a series of earthly germs that are in their nature historical ; they may be summed up thus : Adam and Eve ; the birth of the firstborn son Cain in the image of his father ;

the birth of another son Abel in the image of the Good Shepherd. The difference seen in the two brothers ; the one a murderer, the other a martyr ; the one a son of evil, the other as having the Spirit of Christ ; the one a persecutor, the other persecuted to the death for Christ's sake, and Christ in him persecuted to death. The thought here being that Jesus Christ is the Lamb slain from the foundation of the world and in Abel the germ seed is manifested. The result is judgment ; the curse of blood ; a curse upon the earth that received the blood ; a curse upon the labour that tries to get food out of the ground ; and the terrible dread of vengeance, because the law of life is that those who kill are doomed to be killed. Cain is placed under the Divine protection ; this is what Grace means, it is realised in that prayer, "Father forgive them ; they know not what they do." The generations of Adam, of Cain, prosper ; they are known, as the Wanderers, the City builders, and those who are musicians and workers in iron. What is ominous in these generations is that they do not repent and turn to God for salvation, but, Lamech like, they become poets who glorify deeds of evil. The germ seed of Grace from Heaven is not dead ; it has become audible through Abel ; it has formed another germ seed in Seth, in place of Abel ; it has found a voice in Enoch, and, in this way the generations of Earth call upon the Name of the Lord.

IN THE GENERATIONS OF ADAM there is a regenerate race by the line of Seth ; they are all counted as germs that live, and generate and die ; but, at the seventh generation a Man is seen whose glory is that he walks with God ; he lives, he does not taste death ; he is translated ; he lives the life eternal in the presence of God. The tenth generation in these germs, Noah, when born, brings with him the hope of the second Blessing, it is summed up in the thought that from sorrow, sin, and the curse, he will bring to men comfort.

THE GENERATIONS OF NOAH are peculiar ; he is said to be righteous, and perfect in his generations, and like Enoch he walked with God. The awful dark background of the picture is that corruption, violence, and every form of evil is rampant upon the earth ; men are very wicked ; their thoughts and actions are evil only and evil continually. Two voices are heard ; the one crying for justice and judgment, the other for Grace and Mercy ; both are to be

answered ; the first by the destruction of evil doers, by a flood ; the second by a way of salvation in the Ark. Upon these generations there are the Marks of the Holy Spirit in the Divine purpose of Grace. This is not a new creation, it is a scheme of Salvation ; it is the Spirit permitting those who are evil-doers to reap the results of their evil deeds ; and, it is the special work of the Spirit of Grace in saving the generations of Noah. As students know, the Ark is conceived to be a type of the Church of Christ ; it is where the saved find safety ; it is where covenant blessings are given to those who are meek of heart ; it is where the Bow of Mercy surrounds those who are saved, and conveys to them a great inheritance, by possessing a cleansed earth.

THE GENERATIONS OF THE SONS OF NOAH are known as the saved families and races. The thought is that the wanderers of the race of Cain, and the evil doers of the race of Seth, are dead ; at least, this is true they are not to be found in history ; they had their day of Grace, they despised the privileges they possessed, thus darkness, ignorance and death are conceived to be their portion. The future, the inheritance of the earth, falls to the sons of Noah ; in them the ways and the working, of the Holy Spirit in history are to be studied. What history proves is that the race of Ham attained to dominion in Egypt, Ethiopia, Babylon and Philistia. That the reign of this race was oppressive and very cruel ; and, in due time, they were judged, condemned, and reduced to servitude. The race of Shem succeeded to the government of the world and the empire of Babylon and Assyria are types of the use that this race made of its supremacy. The race of Japheth has had the widest dominion, and Persia, Greece, Rome, and modern Europe, in the spirit of Rome, have ruled the world.

“ THE GENERATIONS OF SHEM ” require a little study ; it can be seen that the Heavens have been revealed in their germs ; the Son, as typified in Enoch, has been manifested ; the Holy Spirit has revealed the way of salvation in Noah, the Ark and the flood ; and, a saved race has entered into possession of the earth according to the purposes of God, in Grace, by the working of His Spirit. What follows in the order of development is selection and election ; one man, a numerous family, are entrusted with a mission for mankind to discover the meaning of the NAME ; to use the powers of Intellect possessed to find out that the Name

means Grace, Mercy, Pity and Love ; and as scholars know the Shemites, Hebrews, Israel, have followed this way of life ; they have given to men the germs, the tree, and the fruits that embody the NAME above every name. The glory of Shem is that, in this race, in the Lord Jesus Christ, the NAME, as the Word, was made Flesh and became one with mankind ; the glory of God was made manifest in, and by, Him ; He is Light, Truth, Grace, Mercy and Peace.

THE GENERATIONS OF TERAH, in their germs, embody a different, but a complementary conception ; they are of the select and elect race, but what makes them remarkable is that it is not so much Truth and Mercy they try to find ; it is a nobler inheritance, a better country, a City of God with eternal foundations. They aspire after the pure moral life, in Grace, and they cannot find rest until they reach Home and see the Face of God. One germ dies in Ur, Haran ; two in Haran in Syria failing to reach the promised land ; and one, Abraham, moves steadily forward until, in figure, he enters into possession of the promises of God. This is another lesson teaching the great truth that what is only moral in its constitution fails to realise what is embodied in Divine Grace. To man, as intellectual, the vision of life is as the great Desert, the Law, and Horeb ; to man, as moral, the vision is a land of Canaan, with enemies within the land and surrounding it. Salvation by intellectual power and moral life is out of the question ; the plain fact is that they fail to reach and possess the land of Divine Grace. Was Terah and Nahor lost, and did not Abraham inherit the promises ? These are not practical questions at this stage of study ; surely it is sufficient to think of them as germs in the life of Grace, and as being objective figures in the story of development. What is remarkable about the germs in Terah is that in Abraham there is a great step forward beyond the moral stage of development ; he is the summation of all the past, the synthesis of all past generations ; he is Faith incarnate ; a germ from Heaven changed into fruit ; he is the friend of God, and the father of all the faithful. Here an age of Grace ends ; here all objective forms are summed up in an individual. This man has inherited germ seeds from the Heavens and the Earth ; he has seen the vision of the Tree in its development ; he is the seed bearing seed ; and it is in, and from, him that the germs of the future arise. The

conception here is subtle and beautiful ; it is the story of the germ to the ripe fruit with its new germ seeds. In the history of the generations of germs, Abraham is not numbered. He is the embodied figure of Grace, and he gives himself, and the sacrifice of his beloved son, as means of grace to preserve germ seeds for future generations.

THE GENERATIONS OF ISHMAEL are the children of faith as derived from an earthly mother, Hagar, Egypt. At this stage of development these are germs only ; they foreshadow generations that are psychical in their nature ; they speak of a man living in the Desert places ; his own enemy and the enemy of all other men. Is this strange ? What different results could men expect, if the carnal mind in all ages is that of enmity to God and Grace ? What would men expect to see here but an armed man, on a red horse, with a great sword prepared to shed blood ? Human nature cannot endure the intervention of faith and grace ; it means that the earthly should become subject to the heavenly ; and, that Adam will not give up his inheritance to Jesus Christ. This is a true vision in a man, family, or nation, Adam will not give up his birthright ; Egypt will not resign his inheritance to one who will not fight in order to take possession.

THE GENERATIONS OF ISAAC, as psychical, are more complex and difficult to understand ; here the question is not one of power merely ; it is of Life ; it is life in germs and their fruits ; it is faith and hope in Grace in a moral womb ; it is Law and Grace, faith and works, Adam and Christ, light and darkness, ignorance and knowledge, earthliness and heavenliness, the carnal and the spiritual ; it is duality in manifold forms, and thus, as men say, in the nature of things, Esau and Jacob, though brothers, out of the same womb, are as irreconcilable as life and death, as heaven and hell. The strange thing is that these brothers have Hope for their father ; and, if men think deep enough Grace and Moral Love for mother ; but, they cannot be brought to tolerate each other. Esau will indulge in earthly pursuits, such as hunting men and beasts ; he will enjoy what pleases the appetites, and he will not trouble himself about the higher nobler life and the inheritance that is heavenly. Jacob is not at this stage of development a saint ; but there is in him the desire after truth and righteousness, Grace and blessing ; he will give away the pottage of

earth if he can by doing so win a better position.

THE GENERATIONS OF ESAU are, as germs, such creatures of this earth as possess cattle, substance, lands, and wealth ; their study is how to increase their possessions ; how to find strong places in which to live ; how to gain honours, titles, dukedoms and kingdoms ; they are the sons of Adam ; they claim the rights of primogeniture, they are Esau, the earthly and their inheritance is Edom. It is strange to study the generations that arise out of Abraham and to find an Esau there ; but, it must not be forgotten that this is an important psychical study, at a certain stage of development ; it does not mean that Esau and worldly people have no Vision of Faith and Hope ; the wonder is that Grace is greater, far above and beyond all these generations, thus there must be patience in the study of the Divine purposes as they are revealed to men.

THE GENERATIONS OF JACOB are very complex ; in a sense they sum up all the generations in their germs. In a sense these may be conceived as the Mind of man, and of Genesis ; it is the subjective stage of development shewing what the Mind contains ; what the Generations of the sons of Noah are to the world, that the Generations of Jacob are to a man and to Israel. The true generations of Jacob are behind, and within, all forms, processes and purposes ; they are in the beloved son Joseph and his children. To make the story short, the firstborn Reuben for well known reasons forfeited birthright and blessing. To Levi, the second son, the inheritance given was the priesthood, thus his omission from dominion. To Judah fell the succession after Reuben, but, it becomes clear that one whose character contains such germs of evil seeds as are related in Gen., Chap. xxxviii., is utterly unworthy to reign in truth and righteousness, in mercy and purity, over his brethren. Not Reuben the firstborn in the spirit of Adam ; nor Judah the carnal man who walked after the flesh ; but to Joseph, the Dreamer, the Seer, the faithful Shepherd, the one persecuted by his brethren, the one who endured humiliation for a season, and who by Divine Grace and Wisdom was raised to supremacy, this is God's chosen Servant and ruler over his brethren and over mankind. As in a vision, in germs of thought, at last Love and Grace have their fruition. This is the fourth time where the four-fold family relationship can be noticed, and, in each instance a similar order of development is observed.

1. Adam, Cain, Abel and Seth. 2. Noah, Ham, Japheth and Shem. 3. Terah, Haran, Nahor and Abraham. 4. Jacob, Reuben, Judah and Joseph. In each instance there is the father, the firstborn, a divine purpose, and one who inherits the promises and the blessings ; they all point in the same direction, that the purposes of God require to be studied ; they are not fulfilled in what is earthly and carnal ; they are not to be solved in what is psychical and given up to forms and images of truth ; they are not to be understood by intellectual and moral reasonings and professions ; it is through Grace and Love that the Mind of God is to become known to men ; and, when they become gracious and loving, pitiful and kind, then the kingdom of God will come to mankind. The germ ideals are, Sacrifice, without which there is no reconciliation or peace between heaven and earth ; no desire to discover truth and to realise all that is involved in the Name ; no desire to follow the way of righteousness so that the face of God may be seen ; and no love, beneficence, forgiveness, peace and blessing.

Here a parallel line of thought may be found in the generations of Noah ; and of his sons ; the former extends from the spiritual vision of salvation by the Ark to the possession of the earth by the saved family ; the latter is the record of the division that took place, and the portions given to each branch of the family. It is what follows that requires careful consideration, because it makes known the earthly ideal of the founding of a great empire of man, a unity under the mighty Nimrod, and the building of the City of Babel. In plain words this is the great rebellion and apostacy ; the claim of man, as Adamic, to subdue, and govern all nations. The parallel line of thought, as revealed in Israel is to be found in the psychical development of the race of Abraham, and of the promises given to him by God ; what Nimrod had attempted, and, the end was confusion and scattering, is to be set forth in due order in the nation of Israel. This takes the thoughts back to God, as the God not of the dead but of the living. His operations processes and purposes are fully detailed, and the method He takes to form a nation, a commonwealth, a Kingdom of God, can now be briefly surveyed. The foundations are Abraham, Isaac, Jacob and Joseph ; or to use more spiritual terms, Faith, Hope, Patience and Love. These are the Spirit perceived visions to begin with ; but there is involved

in the processes, the story of Joseph and his brethren and the bondage in Egypt. In other words for centuries Israel appeared to be swallowed up in earthly Egypt, but God remembered Israel, His Son, His Firstborn, and under Moses, with a mighty hand, by His plagues and judgments, He redeemed Israel from thraldom ; removed their chains as bondmen, having no rights, or privileges, and welded them into a nation. Here the genetic germs in the generations that arise out of Abraham find their germination and development ; this nation is Ishmael, the son of the Egyptian woman, and his home is the Desert. Those who are familiar with the books that contain a record of the redemption of Israel from Egypt will have no difficulty in discovering how much of the spirit of Egypt clung to the wanderers in the Desert. The other side of the story, where the Father reveals His Mercy, His Name, His Laws, His Nature, shews that the Father's influence was paramount, and this story has been of great value to mankind.

God's promises to Abraham extended beyond family and nation to an inheritance, a commonwealth and a kingdom ; and, it is in this portion of the history of Israel that the generations of Isaac germinate, grow and bear fruit. Under Joshua they conquered and possessed the land, according to their families and tribes ; and, under the Commonwealth they were encouraged to conform to the Laws of God then in their possession. In other words, Israel had been educated to know and understand what law means, and in their homes, their moral world, they were expected to conform to the Will of God. This is where Esau claims the birthright and disgraces himself by selling it for a mess of pottage ; and, this is where Jacob obtains birthright and blessing, and fails to comprehend what these truly mean. The story of Israel is that of perversion, sin, idolatry and repeated punishments ; judgments which, with a trumpet like voice, warned them that they were taking the wrong way, and that if they did not exercise the powers God had given them the result would be degradation, and bondage under enemies as oppressive and cruel as Egypt. By persistence in evil ways the Commonwealth was destroyed ; and, if it had not been for the repeated mercies of God, in raising up saviours and judges, Israel would have been blotted out of history and merged among the nations by which they were surrounded. Here Grace in a special form intervenes to pre-

vent dissolution ; and it is Samuel, the prophet, priest and ruler, the one received from God and dedicated to His service, that is the means used to save and restore Israel. But the infatuation of Israel was amazing ; the people actually rejected their God-given Saviour, and preferred to be ruled by a king like Saul, who had the spirit of an earthly carnal king.

It is a wonderful study to try to discover how often, the firstborn, the Adam man claims the inheritance ; and it is still more strange to consider how in the process of history the man with the spirit of Seth changes from being the substitute, in place of another, to become a firstborn in spirit. Here another four-fold family take their places in history ; a gracious Samuel rejected by the people ; a Saul, who becomes a rebel and is rejected ; a David, a Shepherd, who is an ideal in one sense, and at one stage of development and at another takes the place of the firstborn. The vision ends in King Solomon in all his glory in the Kingdom, City of God, and a temple, the glory of Israel. Here the psychic vision fails ; what follows is schism, strife, war, degradation, apostacy, idolatry, and the end is Captivity in Babylon ; the end of another dispensation of Grace. The end in one sense but not in another ; the forms have been seen ; the pageant has gone past ; but the onlooker has seen a true vision ; there is much in the procession worthy of blame, earthly, carnal and devilish ; and, there is also a realm of great psychical ideals that will never pass away. Babel is summed up in confusion and scattering, so also is Samaria and Jerusalem ; but the one is earthly and the other heavenly and psychical ; the one is the attempt of man to possess and rule the world ; the other is a revelation from heaven, through psychical media, thus beyond the confusion there is order and law, faith, hope, patience and love ; there are also the visions of mercy, of truth, of trying to find God and to see His face ; and, these ideals can never perish.

Here it may be well to notice that upon this earth there exists two opposing forms ; two differing ideals ; two powers that work toward different results ; and, what may be expected is that the results, the ends will be different. These opposing powers are the Heavens and the Earth ; Babel and a far off City of God ; Egypt and Israel ; Babylon and Jerusalem ; Rome and Zion ; Adam and Jesus Christ ; that great City the Mystic Babylon and the City

of God that descends from Heaven. The Earth would reject the Heavens ; Babel would subdue faith and Abraham ; Egypt would keep Israel in bondage ; Babylon would swallow up Jerusalem ; Rome would crush the life out of Zion ; and the mystic Babylon would utterly destroy the saints of God and their City. The conflict lasts through all the ages, but, from the beginning there is no doubt about the victory, the serpents head will be crushed, the dragon will be destroyed, the saints of God will suffer and the Redeemer will issue from the struggle with a bruised heel. All these things are revealed to men, in literal stories, in myths, in symbols, in living men and women, and in apocalyptic forms of thought. The mystery to be solved is the way by which the victory will be gained ; and if science can set all these matters in order ; and philosophy can discover the harmony and unity in one great syntheses of human thought, then in the language of Apocalypse, the City of God will be seen and men will walk by the river of life, take the fruit from the tree of Life, eat, and live for ever. The way of development must be studied, the analogies compared, and in this way the light will shine upon the pathway of study. For example, two lines of thought come into view here : there are germs and germinal conceptions, from Adam to Abraham ; a man who pre-figures the Lord Jesus Christ, and from him there are germs psychical, and development, that reveal a Family Nation, Commonwealth, Inheritance, Kingdom, and City of God in which there is a Temple, in which God is said to dwell. In the Captivity, as related in Chronicles, there is another new beginning not from Babylon, or Persia, but from Adam onward throughout history to Jesus Christ. This is the empiric vision of the intellectual and moral age of mankind ; it is an age in which the Adamic powers flourish amazingly, and like a great bay tree fills the earth ; it is the period in which the saints of God weep by the waters of Babylon, and are in subjection to Persia, Greece and Rome ; where a restored Israel cherishes high ideals of a coming King and a Kingdom of Righteousness ; and at the same time, they become carnal, sensual, superstitious, worldly, and fail to understand the ideals of their great prophets, and do not know their King and Saviour when He appears in their midst. What follows this empiric age is the age spiritual, during which, upon a higher plane, those named Christians,

the spiritual Israel, have developed into family, nation, commonwealth, kingdom and empire, maintaining all the while that they had attained where the carnal Israel failed ; and the proof was to be found in the fact that the Christian Church is the spiritual temple wherein God dwells. What men are now beginning to see is that the Christian dispensation is as terrible a failure as that of Israel ; it is not a City of God ; it is not a consecrated Temple in which the Spirit of God dwells ; it is where schism is rampant ; where idols spiritual, innumerable are worshipped ; where the Witnesses of God have been dishonoured and killed ; and where the murderers rejoice because they can now without restraint enjoy themselves, and do as they please when there is no God, and no law against evil-doing as sin.

It may be useful here to glance briefly at what can be conceived as the Generations of Esau and of Jacob as they have been fulfilled in history. The conceptions are that the Books of Wisdom, in their order, from Chronicles to the Song of Solomon, are the fulfilled germs of the generations of Esau ; and the two series of prophets from Isaiah to Obadiah ; and Jonah to Malachi, including also the four Gospels, are the Generations of Jacob. The thought works out under this form : Ishmael and Esau are in direct descent from Abraham ; their generations as germs are given in Genesis ; the identification of Ishmael as the Israel of the Desert is easy ; repentent Esau pleads for a blessing ; to him is promised the fatness of the earth, the dew of heaven and ultimate freedom from the yoke of subjection ; thus the inference, Adam, Esau, mankind, are all brought into the processes and the purposes of God in Grace. The objection may be raised that this fulfilment of the germs in Esau are too noble and good ; but the answer might well be that Esau did not remain a psychical child, he developed into a man ; he was used not to find the inheritance, and enjoy the highest blessings, but to have high spiritual aspirations and experiences of the Grace, Mercy and Love of God. The series of books are of great interest ; they are in a unique position ; they are in a sense empiric, and a fitting introduction to the whole series ; they form, the link that unites the germs of Isaac and Jacob ; and, as can be seen they begin with Adam and form the syntheses of history up to the period of the Captivity and the Restoration.

Passing from the generations of Esau to the generations

of Jacob, as a great empiric vision of Revelation, what requires to be noticed is that to a large extent the eyes of the prophets are set upon the future, and that their visions are taken up with the restored kingdom of God ; the Messiah, the King, the Servant of Jehovah ; the judgments upon the nations, as if vials of wrath were poured out upon them as punishment for their sins. There are apocalyptic visions in Ezekiel which in mystical grandeur can be compared with those in the Book of Revelation as symbolising the work of the Holy Spirit ; a Resurrection of the dead and a restored City of God and Temple. In Daniel there is the Vision of the Man of Sin, in that idol set up to be worshipped by all men on the plain of Dura ; there is the vision of the great tree in the midst of the earth that is judged and condemned ; the vision of the four great beasts and what they represented ; the vision of the ram and the goat, and what they meant ; and other visions prophetic and apocalyptic which had to do with the future, the nations of the earth and the Kingdom of God. There are parables of mercy, visions of judgment, revelations of the outpouring of God's Spirit upon men, and with judgment upon men the coming of the Kingdom of the Lord. In the second series of prophets there is the story of a mission of mercy to Nineveh, the repentance of the heathen and the ungracious spirit of a prophet that was unable to enter into sympathy with God's purpose of Grace and Mercy. There are visions of the exaltation of the Church of God with many nations seeking to enter it ; telling where the Ruler of Israel should be born ; foretelling the downfall of Nineveh and Babylon ; a song of rejoicing because the enemy has been cast down, and the day of evil is past. There is the vision of the restored Temple of God and many mystic visions of what will take place in the night ere the Sun of Righteousness arises to bring healing and blessing to the world. The Gospels sum up all the past in a fourfold syntheses of Faith, Hope, Patience and Love in the Son of God, who is the heavenly Prophet, Priest, Ruler, Saviour, Son of the Father and the Sacrifice for the sin of the world. Another dispensation of Grace is ended ; to the eyes of the world there is the complete success of the worldly powers ; but to those who know and understand all that Jesus Christ represents, a failure so great that the serpent's head is crushed, and the Man who was crucified has ascended into the Heavens, there to reign

until His enemies are subdued.

Before leaving this empiric portion of the Bible it may be well to notice that the Chronicles may be compared to a seed bed ; the ground is full of germs, but two important seeds spring up and enter into possession of the future. The first tree is the evil one, and its branches are Persia, Greece and Rome, as explained by Daniel the prophet ; the second tree contains what is good, it germinates and is seen in Ezra and the Restoration, in Judah ; in the prophets and in Jesus Christ. These trees grow side by side ; they occupy the pages of history ; they fulfil their cycle of life, and there comes the end of this dispensation of grace. The beast is regnant, apparently triumphant, and the saints of God, like the family of Jacob, are once more cast down and held in bondage by the powers of this world. This repetition of the same experience is worthy of careful study ; what it appears to mean is this, every realm, and every dispensation of Grace is foredoomed to fail in this terrible struggle with the world, the flesh and the devil ; even Grace is not an exception ; there is no final victory until it is attained by Sacrifice ; the Lamb of God must be sacrificed to take away, conquer, cast out, the sin of the world. This can be seen in the world ending in Noah ; Grace is almost dead only a germ left in Noah and his family ; destroy Noah and Grace would die and the world be for ever lost. It is the same story in another form in Babylonia and Abraham ; it is repeated in Egypt and Israel ; in the Desert ; in the Commonwealth and the Kingdom of Israel ; it is again seen in Babylon, Persia and Ezra ; it is the key to the story of the Fall of Jerusalem and the salvation of the Christians ; it is being written in history at the present time, because, as men know, the nations, or classes of people, have put to death, as they think, the Bible, the Two Witnesses ; but they cannot die, because they contain the Spirit of the Life Eternal. This is the essence of the Gospel ; Grace is Eternal and Immortal ; it is impossible for foolish, ignorant, self-asserting, brutal men to kill Grace ; they may possess power over every realm from power to ethics, and enslave them, but Grace simply changes its form, and every time it is cast down to the earth it rises again with renewed vigour, going forth conquering and to conquer.

This is what the Incarnation, Birth, Life, Crucifixion, Resurrection and Ascension of Jesus Christ mean. As

expressed in the Second Psalm, "He that sitteth in the heavens shall laugh ; the Lord shall have them in derision." The King reigns in Zion even according to the Eternal decree ; the Son has received His Inheritance ; and He will break the power of the wicked. "Be wise now therefore ye kings ; he instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him." In the light of the way of development, as explained, it is not necessary to enter into details as to the spiritual significance of the Acts of the Apostles, and the Epistles in the New Testament. The Acts is the record of the Exodus of the spiritual Israel out of the thraldom of this world, as represented by Rome, Greece and Judaism. The family of the apostles and the followers of Jesus Christ were in bondage in Judea ; they had received the Spirit of Christ at Pentecost ; they were active in Jerusalem, Judea and Samaria trying to attain to freedom and to form a nation, a people of God in Christ. But it is well to notice that just as in carnal Israel the fathers of the family did not succeed until the Lord appeared to Moses at the Burning Bush ; so the spiritual Israel had no efficient lawgiver, and ruler, until the Lord appeared to Saul near Damascus, calling him to be His servant in the carrying of the Gospel to the world. This was the reply of Jesus Christ to those who despised and rejected Him ; He sent Paul, not Saul, to be His representative, filled with His Holy Spirit ; and as men know, this man was the means of Grace, as guided by the Spirit of Christ, of carrying the Gospel into the Roman world. Consider the Epistle to the Romans ; is not this letter a marvellous book, as a Leviticus, a spiritual revelation of the meaning of sin ; of its power and dominion ; of the way of faith by Grace ; of the way of victory through Christ, and of the riches of the wisdom and knowledge of God. Read I. Corinthians and here may be found the spiritual book of Numbers ; the divisions among those who were one in Christ ; the wisdom and gifts of the Spirit ; the folly of idolatry ; the spiritual union in Christ ; the mystery of life, death and the resurrection ; and the encouragement to patience, stedfastness, and service, knowing that these are "not in vain in the Lord." Is not II. Corinthians a spiritual Douteronomy from Sinai to Pisgah ; a triumphant vision

of the power of the Grace that is in Jesus Christ to deliver from evil, to give joy and gladness in every affliction, and to look away beyond the Jordan of death to the land of life and blessing.

What is the Epistle to the Galatians but a spiritual deliverance from the Desert of Judaism ; the attainment to perfect freedom in the Grace that is in Jesus Christ. The Epistle to the Ephesians is the entry into, and possession of, the spiritual inheritance in the Life Eternal that is to be found in “the love of Christ which passeth knowledge.” The Epistle to the Philippians is the spiritual fellowship of all those who enjoy the same heavenly blessings in that inheritance which is their home and commonwealth. This indeed is the good land flowing with milk and honey ; and, whether men are rich or poor, hungry or well fed, in suffering and affliction, or free from earthly trials, they are strong in Christ and rejoice in the blessings he bestows on those who are His companions. It is the Epistle to the Colossians that speaks of the coming of the Kingdom and the King ; those who are with Him are the saved, delivered from the realm of darkness, translated into His Kingdom, redeemed by His blood, renewed into His image. He is the Firstborn, the Creator, the Head of the Church, the Firstborn from the dead, the Peacemaker, the All in all and the Glory of God. In Him are hid all the treasures of wisdom and knowledge ; the saints are one with Him ; they are in Him ; if, therefore, they are risen with Christ to the spiritual life that is Eternal, then it is not for them to set their affections on things earthly but on things heavenly ; their life is in Christ ; He is their life, thus when He appears in His glory they will come with Him in His Kingdom.

In thus sketching the spiritual ideals found in Acts and Epistles it is seen that consciously or unconsciously the writers, as guided by the Spirit of Christ, followed the history of Israel ; the psychical and the spiritual harmonies ; the Kingdom of God is come in power, but only those who are taught, and guided, by the Spirit can see what has taken place. There is possible comparison but the glory of the spiritual far excels that of the natural and the psychical. The next series of Epistles, Thessalonians to Philemon, may be conceived as empiric in form, that is to say they deal with the Church in the world, and in what way it is to be preserved, taught, warned, encouraged, and kept in harmony and

unity. This thought arises out of past experiences, the Church is separate, and has a different spirit from that found in the world. True Christians cherish different ideals from those of men of the world. They are waiting for the coming of the Son of God, the Redeemer in His Kingdom of Glory. They are taught how Christians ought to live and labour for the good of others, cherishing the spirit of unity, obedience and love, knowing that, as related to the spirit of this world, what is to be expected is enmity and persecution. It is not for them to be troubled about the time of Christ's coming, or the end of the world, or the resurrection from the dead ; as these have not been revealed, it is for faithful men to wait patiently for the onward development of the purposes of God in Grace. This truth they were not to forget, that the past, the present, and the future, are all ordered by God in Divine Wisdom ; thus it might be inferred that as the Man of Sin, the Power of Evil, had been made manifest, was in process of manifestation, so in the future, a more subtle and terrible Man of Sin would arise and persecute the people of God ; but the end would be in the future, as in the past, judgment upon the evil Powers by the Spirit of Christ. The practical ideals of Church life are to be found in the letters to Timothy. Pastors, preachers, teachers, deacons, workers, were all expected to be faithful even unto death, and the reward would be "a crown of righteousness," the gift of the Saviour at His coming. In the letter to Titus, there may be found wise counsels for Pastors, Overseers and teachers who are placed in places of responsibility ; they are to be true, faithful servants of Christ and His Church ; they are to avoid foolish arguing about what is not edifying ; to be men cherishing the spirit of meekness, patience and mercy ; avoiding strife and ill-will, about matters which are not of importance as related to the Gospel and the Way of salvation. The letter to Philemon is excellent in spirit ; what it seems to say is that the Church of Christ is not Roman, Greek, or Protestant ; it is just a loving teacher, it may be a prisoner, an aged minister ; a saved slave or a prodigal son ; a kind master ; a united family in love ; and, this Church is one with all Churches, with all saints, and all fellow workers. The important matter is that the Grace of the Lord Jesus Christ should reign in every heart, and that the leaven of the evil world should not be per-

mitted to taint the sacred bonds of Church fellowship.

There is another series of letters which may be conceived as the Gospels of the work of the Holy Spirit, which sum up not the spiritual dispensation only but all past dispensations. In a sense they fit into, and express, the conceptions of the Hebrews, the Patriarchal age ; the age of Israel and Judaism ; the Christian age ; and what is known as the mystical, the spiritual age. In the Epistle to the Hebrews the revelation speaks of God, the Creator ; the glorious Christ, the Son of God ; His mighty works as revealed by the Spirit ; sin, and drifting away from God by mankind ; the way of salvation revealed in history ; the High Priesthood of Christ ; the figures and symbols used to teach men ; and, in what sense the glory of the spiritual excels and fulfils all earthly patterns seen by men. It is Faith that is really all important in history ; it is loss of faith through disobedience, that destroys men, turning them into serpents and wild beasts. Law is good in its place ; but, it is more like a trumpet to warn men, to make them afraid of the true and righteous judgments of God. What men require is the Gospel of Grace, and the mediation of Jesus Christ the Saviour and the Sacrifice for sin ; and, it is following in His footsteps that is the revealed secret of the redeemed life. The Epistle of James takes a narrower view of life ; it is more personal ; more subjective and psychical in its outlook ; thus the great importance of sin and its consequences. Temptation and sin are facts to be studied, but the eyes are to be turned away from self to God, the bountiful giver of all good. The duty of man is to be obedient, meek, kind, humble, consistent ; and, it is his privilege to seek after true wisdom in the spirit of a peacemaker, of a just, patient follower of Jesus Christ. The Epistles of Peter, are wider in their scope ; they are written for strangers and pilgrims upon the highways of life, encouraging them to cherish hope because through the resurrection of Christ, the Inheritance that cannot be defiled, and will never fade away, is kept in reserve for those who follow Him and are kept by God's power through faith unto salvation. Those who are the heirs of such a hope, and inheritance, may well shun every evil way ; follow what is good ; be faithful pilgrims, patient under the troubles and persecutions of this world. If the night is dark the travellers have lamps that can be used upon the

way ; the dawn and the sunrise will surely come ; there will come also a terrible dissolution of things visible and carnal, but this will only precede the manifestation of the new heavens and a new earth wherein righteousness will dwell. The privileges of those who follow Jesus Christ is that of growth in grace and of seeking increase of knowledge so that they may be renewed into His likeness. The Epistles of John take the student back to the Beginning, to the Word of Life ; to the Father and to the Lord Jesus Christ. This truth is kept in view that God is the Light, the Creator, the Omnipotent ; when men turn away from and disobey God, they sin and enter the world of darkness. Walking with God in the Light that has been manifested, this is to have fellowship with Him ; and it is Jesus Christ that is the Sacrifice to save, cleanse from sin ; and He is the Advocate with the Father pleading the cause of all those who err and go astray. There is one Commandment, in which all other rules and laws of life meet ; it is summed up in walking with Christ in love in the light of truth. The revealed mystery of the universe may be expressed in such thoughts as these ; that " God is Love " ; that Christ has manifested the Love of God to men in His own life and death ; that those who respond to the love of God in Christ are saved from the powers of evil. If men love, they are the children of God and He is indwelling in them ; this is a great truth that those who love are one with Christ ; they dwell in love and in God ; and, the Spirit of Christ and of Truth approves of, and confirms, this knowledge. There is a link between the Epistles referred to and the Revelation of St. John. The Epistle of Jude, contains a message for men in this form : that the followers of Christ should be faithful to Him, and that they should be careful to avoid error and evil. Past ages tell men how great their danger, because, if angels fell ; if Sodom became corrupt ; if Israel became idolatrous ; and if the Jews made the awful mistake of rejecting their King and Saviour, the Lord of Glory, then the risk must be great that in the future, in spiritual ways, not yet experienced there would be the risk of apostacy before the coming of the Lord. Christians were not to expect that earthly conditions would be changed in the near future, thus the necessity to keep themselves in the love of God and in the mercy of Christ unto the revelation of life eternal.

This very brief glance over the revealed Word of God

leads to the thought that it is a cosmos of thought not a chaos of ideas. A definite method of development of history can be found in it, and, what has been named the Method of Christ supplies the key by which the Bible may be studied in a scientific order. What is named the sevenfold series requires to be studied over and over again in the dispensations of grace ; and, the Beatitudes form the spiritual germs out of which the order is discerned ; it is not the germs in Genesis that give spirit and life to the Blessings ; they are Spirit and Life in Jesus Christ, thus before genetical germs came into existence they were ideal in Jesus Christ, the Saviour, and the Son of God. The fourfold method of the Spirit is seen to be the syntheses of the revelation of Christ ; they are ideal in the Spirit, but they become facts of Being and Becoming in man, as Faith, Hope, Patience and Love. Each dispensation of Grace responds to these ideals, thus they require to be studied, not literally and historically, but intelligently and spiritually. It is interesting to notice that this law of development is not limited to the Bible ; it is found in the world's physical, psychical and moral ; and, what may be studied with profit is that in each world of thought the development is to the spiritual ; and, that the three spiritual realms become the groundwork of the spiritual world found in the Bible ; that is to say, students require to remember that the physical world must be dissolved ; the psychical world analysed ; the moral world placed in its true relations, before the spiritual vision can be realised ; at the same time this is made plain that it is the spiritual world that gives light to all worlds of thought ; and points out in what direction harmony and unity are to be found.

The conception of Acts and the Epistles may be useful in this study ; the Acts is as a spiritual Genesis, and what the book contains is germinal thoughts of the Kingdom of the Spirit. The Epistles are as prophetic revelations of the spiritual dispensation of grace ; they are the beginnings of the spiritual age ; and, the history of Christendom is the record of the development ; in other words in what way, and how Christians have studied, known, and understood His Kingdom in the great revelation of truth by the Spirit of Christ. This is a serious thought, what it suggests is that Jesus Christ has given to men the key that opens up, and sets in order, the Kingdom of God in Grace, in all dispensations. The Holy Spirit has taken the things of Christ

and revealed them to His church ; and now they are being called upon to return from their wanderings, their speculations, and their theologies ; to stop judging and criticising the Bible by their crude, imperfect, self-asserting, critical methods, because they are not true judges ; they have no standards that are of value ; they are to be judged ; and they will act wisely if they judge themselves in the meek spirit that is teachable, and subject to the wise guidance of the Holy Spirit. As related to the Book of Revelation, this conception may be useful; it closes, sums up, the written Word ; it is a syntheses of past, present and future ; it is a Revelation truly, in apocalyptic forms ; but, it was not meant to be understood until men were in a measure prepared to apprehend, and comprehend, its forms, ideals, order, and laws, as correlated with nature, Man, the Bible, History and Science.

What the student will try to do in entering upon the survey of the Book of Revelation will be to enter into sympathy with the aged disciple of Jesus Christ in his banishment to the island of Palmos ; try to realise his loneliness ; his reflections upon the past ; the wide field of thought that lay open before him in the East, in Judea, Greece and Rome, and, particularly the way he would muse upon the ways of God with men as they were unfolded before his eyes in the sacred Scriptures with which he was familiar. It would not be profitable to theorise about the way the Revelation came to him ; in what sense the Spirit of Christ was in him ; or what he means by being “in the Spirit” ; here also there are gradations of knowledge and of experience ; there are those who have no conscious knowledge of the Spirit ; others to whom the Spirit speaks ; others who have the Spirit within them and are guided by the Spirit ; and, it is in harmony with reason to assume that there are those select souls known as seers, who see they know not how, only they know that it is in, and by the Spirit, they see.

In Chapters I to III there is given the “Revelation of Jesus Christ. It was given to Him by God to show to His servants, by His Angel, unto John, the things that must come to pass. This is the John that wrote the Gospel, thus it is authentic, and those who read, or hear, the words intelligently receive blessing. In this brief statement there is a great summation of thought ; the Revelation of God, the Father ; of the Son ; of the Spirit ; and of those pre-

pared to receive the revelation. This John becomes a messenger to others conveying to them the message of grace and peace from the Eternal ; from the Perfect Holy Spirit ; and from Jesus Christ, the faithful Witness, the Risen Lord, the King of kings, who had loved, washed from sin, and changed sinners into priests and kings unto God the Father. To this God in Grace be all the glory and dominion in this realm of thought for ever. Amen. Behold, He is coming ; all men will see Him ; those who have pierced and persecuted Him will see Him ; this vision will cause sorrow, as well as joy, because what the revelation means is that in His coming men will see the Eternal God. John was "in the Spirit" ; he heard a Voice like a trumpet ; he received instructions to write a book to be conveyed to the Churches in Asia ; and, turning round he saw the Lord and Head of all the Churches, like a Son of Man, immanent in them all, in His glory and majesty. He was clothed with radiant truth and was girt about with righteousness. He is the Eternal and the Omnipotent ; His voice fills nature ; His hands hold all the stars in their places ; His Word is as a two-edged sword ; and, if there is any created object to be compared with Him, it is the sun shining in its radiant strength. This vision to a sinful man is overwhelming, it might cause death, but it is life, because the Living One has conquered death, reigns in Eternal Life, and holds in His hands "the keys of hell and of death." There is mystery in all this, but it is the mystery of Grace as Revelation ; it is past, present, and future. It is Christ, Grace, His Church, and His servants as radiant stars giving the light of grace and truth to the world.

The thought that arises here takes this form : the symbols are particular thoughts ; they may not mean much taken separately, but when synthesised into the Individual, they are no longer fleeting forms, they are of the species that are eternal. They are not the conceptions of John only, they are to be found in the sacred Scriptures, and what he does is to converge the visions of the past, as referring to the Saviour, the Redeemer, the Ruler, the King, the Son of Man, the Son of God, the High Priest into one harmonious Person. This thought may be carried into the field of the world, and if presented to an eastern sage, a wise man in Babel, a magician in Babylon, a follower of Zoroaster in Persia, a philosopher in Greece, or a Stoic in Rome, they would

not hesitate to declare that the Person referred to was the Deliverer, the Messiah, the Wisdom of God, the One greater than Zeus, or Jupiter, as the Saviour of Mankind. This simply means that all sages and good men in past ages have cherished such an Ideal ; they knew that One like a Man, a true Son of God, was required, and would come to bring salvation to mankind. What is now required is not to prove to Christians that the vision is true, but to discover in what way the Lord of Grace is brought into close spiritual relations with His Church in all the ages.

It may be conceived that the seven Churches are, in the vision symbolic ; they have also a literal existence ; they have existed in the past ; they did exist when John wrote the letters to them ; they would continue to exist ; and, they are still upon the earth. Looking at the letters from this standpoint it can be seen that the Churches are individual ; that they follow an order of development ; that they respond to the Blessings and to Divine Principles. In connection with the Church at Ephesus it is stated that Christ holds all the seven stars in His right hand of Power ; and that He is in, and walks in the midst of, all the Churches ; this is the germ thought, the Church is His New Creation, in, and by, the Spirit ; and all ministers of the Gospel are His servants. What is asserted is that the High Priest knows all that is good in this Church ; wherein it has failed in losing the first love ; and there are words of encouragement, because carnal heathen rites were held in abhorrence. There is this significant promise, that those who remain faithful, will eat of the "Tree of Life which is in the Paradise of God."

The letter to Smyrna is significant, the message is from "the First and the Last, which was dead, and lived." The key to this message is Life ; true, this earthly life is full of trouble, sorrow, persecution, mourning, but, if there is faithfulness, even to the physical death of martyrdom, then the reward will be the crown of eternal life, and protection from spiritual death.

The letter to Pergamum carries with it this important thought that it is the One who yields the Sword of the Spirit that sends the message. The words are spiritual ; they are through the spirit ; they are to the spirits of those who are spiritual. This is where Satan is said to dwell, the rebel spirit ; but, although the evil one was so near, faith and hope

had been cherished, even under fierce persecutions. What, is serious in this Church is the risk of covetousness, duplicity idolatry, and even giving way to sensuous indulgence. Repentance is required ; and meekness in receiving the Word of truth. If there is overcoming power, through the help of the Spirit ; then the reward will be, the Living Bread, the pure Spirit, and the new Name engraven in the soul by the Spirit of God.

The letter to Thyatira carries with it this thought that it is from the All-seeing, and the All-powerful. Truth and righteousness is the reward of those that hunger and thirst after such blessings. Here there are good works, love, faith and patience, but Jezebel is there with her seductions and idolatry. She has had an opportunity for repentance, but she will not do so. This is the story of the carnal Mind in all ages ; this is where the deep things of Satan are to be found ; in other words, this Mind as unregenerate is enmity to God ; and only the Searcher of hearts knows all that these things mean. There is encouragement ; the Christian has to lay hold upon the Saviour through the Spirit ; hold fast with a grip that even the devil cannot unloose ; and the result will be a baptism of power that will break the devil's devices to shivers. The vision is of the night and darkness ; and what place in the universe more dark than the Mind, the heart of man ; but to the faithful out of the darkness there, arises " the Morning Star."

The letter to Sardis is from the Source of Divine Truth, from the Guide unto the way of truth by the way of Mercy and Love. This Church is said to have a name of being alive, but the signs are those of death ; watchfulness is required to protect and foster what is ready to die ; in other words, there is too much talk, all head and no heart, nothing really done, or brought to fruition. The conceit of wisdom is a bad sign in any age. Not every one that puts on the white robes of truth are able to keep them clean ; but those who overcome by grace and mercy, have their robes cleansed ; their names are written in the " book of life," and they will be recognized by Christ before the Father and the holy angels.

The letter to Philadelphia is to be conceived as a message from the Holy One, the True ; the One that holds in His hands the Key to knowledge, understanding, order and law. He is the Opener, as Revealer of all mysteries ;

when He opens doors of truth no man can shut them ; and, when He shuts an open door, then those who are outside, being in the darkness of ignorance, they are unable to find the door, or find a key that will open it. This explains the opened and closed doors found in history ; for, it is a remarkable fact that religious teachers did enter into the Temple of God under varied forms of religion ; they did walk in the light they received, but, over and over again, the story is that of degradation, wandering, night, darkness, and no visible way of return to the light first possessed. This is what happened to the sages in the East, to Brahmins and Buddhists, to Zoroastrians, to Greeks and Romans. Is this the curse that rests upon Christendom ? Can it be said that there is a little power left ; that some remain faithful ; that there are those who love the Name, and as pilgrims are seeking for the inheritance of the saints and the City of God ? He is coming quickly ; let the faithful hold fast all that they have inherited so that they may not lose the Crown of life ; for without purity of heart, no man can see the Face of God.

The letter to Laodicea is from the Amen, the faithful Witness, the very first Revelation of creation ; this means in plain words, that He is the Son of God, and all that this Name means ; He is the Truth of God, as a faithful Witness in all ages ; and, He sums up in Himself all forms of Revelation of Truth and Grace. This Church is not rejected, but it is said to be lukewarm, tasteless, neither one thing nor another ; it is conceited, selfish, self-asserting, rich, self-satisfied ; whilst in truth it is miserable, earthly, poverty-stricken, naked and blind. This is where nature and grace do not agree ; this is where Adam and his children have their views of life, and the Lord of Grace condemns their conceptions as graceless ; therefore, what they require is to realise how very poor they are ; that they are naked and unable to clothe themselves ; blind and cannot see that they are blind. Love has to rebuke and chasten this false conception of spiritual truths ; thus the King has to leave the company of those who deceive themselves. There is still time for repentance. He is knocking at the door ; He is waiting to be invited to enter in for spiritual fellowship. If any man will hear His Voice ; give Him welcome ; overcome the spirit of Laodicea ; then the result will be union and communion with the Lord of Grace, and exaltation to

the throne of power in grace and glory. "He that hath an ear let him hear what the Spirit saith unto the Churches.

As can be seen the messages to the Churches synchronise with the Beatitudes ; and they are in harmony with the Principles of Nature. If the history of mankind is studied as traced by the way of development in the leading nations, the same truths can be discerned. The student will have little difficulty in discovering that the germs in Genesis from Heavens and the Earth to Abraham, respond to the same spiritual law. A psychologist who cares to apply the law of development, found in the Churches, to the history of a human being, a man, a Christian, will find that such a study will give good results. A higher line of study would be that of sages, wise men, founders of religions, philosophers, moralists and theologians ; if they have all been doing their best to find the meaning of the Name ; to travel the pilgrim pathway, to find the inheritance of the saints and the City of God ; then, they must all be brought into this open court to be judged ; they will find their limitations in the Principles ; the key and the Laws of Truth, Life and Grace in the Beatitudes ; and, the letters to the Churches will be found useful for guidance in the way. It is quite true that these letters can be carried forward into history ; and, what will be found is that the Apostolic Church all too soon fell away from grace and lost its first love. That the Church of a later date endured much persecution, trouble and sorrow, but it remained faithful and received the crown of Martyrdom and of Eternal life. That the Church of a still later date was in continual trouble through what is known as Gnostic heresies which had their origin in the East. At a still later date there was the greater heresy of earthly power in Church and State, when spiritual power, as taught by Christ, appeared to be forgotten by popes, cardinals, emperors and princes. There was also, as history proves, a lapse into idolatry as seen in the worship of images, of relics, and of saints ; at this period the Roman Empire was broken to pieces by the inrush of the barbarians, and the Morning Star of a better hope appeared in the West. At a later stage, by the revival of the spirit of Greece, the Western empire was in a state of unrest, by the increase of knowledge, by heresies of every kind. Later still there came revolution and reformation, when doors were being opened and shut in

every direction, but the great thinkers failed to find the City of God, the Temple of Mercy and Love. A later age has become famous for its Deism, and Laodicean spirit ; and, the record of this age is that of atheism, scepticism, agnosticism, and, as having put to death the Witnesses of God as found in the Old and New Testaments. These are movements of thought ; they can all be traced in the spiritual world of Divine Grace ; and it is in this sense that the Revelation, as prophesied by John, has been fulfilled. What the seer appears to have seen was that past, present, and future, were in this way linked together ; it was clear to him that if the Patriarchs, Israel, the world, and Judea had failed, then in a similar way it was to be expected that the story of Christendom would, human nature being what it is, follow in the footsteps of the earlier dispensations. Even the realm of Grace is not exempt from this law. Grace may be changed into disgrace, and life apparently made subject to death ; but, this is the end of things earthly, carnal, ethical and religious ; to die as a sacrifice is to attain to eternal life, through Jesus Christ our Lord.

In Chapters IV. to XI. the method of thought is changed ; the spiritual forms have been passed in review, and these two conceptions hold the field ; in the spiritual world the One Reality is Christ, the All-glorious Son of God the Saviour of a lost world ; and, the Churches, (the Church) are His New Creation. He is the Heavens ; the Church is out of the Earth and earthly ; and the way of Regeneration, Salvation, Redemption and Restoration, from Adam until to-day, is one of development, of conflict, of apparent defeat time after time ; but, in reality, of defeat to all worldly powers ; and, of victory after victory, as can easily be seen by those who have their eyes opened to spiritual facts. This is another beginning, psychical in its nature and spirit ; not a realm of forms but of ideas and great ideals ; and if the student wishes to follow an ideal form for guidance, it is to be found in the story of Israel ; but, it must be remembered that, the forms cannot limit the Spirit ; it was the Spirit that produced the forms. “In the Spirit,” the place is Heaven, where the Throne of God can be seen ; where the Rainbow of Mercy is discovered as surrounding the Throne ; it is where the redeemed who have won the martyr’s crown of eternal life are at rest ; it is where the Spirit of God lives and moves ; it is the Holy Place ; it is

where four living creatures are seen full of eyes ; not the Spirit, but the creations of the Spirit looking out upon humanity in every direction ; they are like abstractions, but they are very personal, they are enshrined in the method of the Spirit as Faith, Hope, Patience and Love. They are unique creatures ; it is not right to name them beasts, they are the living ideals of the Holy Spirit, who ever adore and worship the Holy One. There is seen in the Right Hand of God a book with seven seals ; the challenge is sent forth among men that someone would open the book, but no stargazer, sage, Brahmin, Persian, priest, magician, sorcerer, philosopher or Stoic, no man or devil could look upon the book or unloose the seals. There was One found who had prevailed to open the book, named the Lion of Judah, but when He appeared he was like a Lamb, who possessed Divine Power and Wisdom. When He took the book to open it, then, as it were, Heaven broke forth into this great song of praise, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." The living ones said Amen ; and humanity, in its representatives, fell down and worshipped Him that liveth for ever and ever.

The opening of the seals are described thus : when the first one was opened, the Voice of the Spirit was heard, as in thunder, in Divine Power ; and, one of the living ones said, "Come and see." What the seer saw was a Rider on a white horse, with a bow, and a crown, and He "went forth conquering and to conquer." In succession the seals were opened ; there appeared a red horse, with his rider, and to him was given a great sword ; a rider on a black horse, and he had a pair of balances ; a rider upon a pale horse, this rider was Death, and Hell followed in his footsteps. There is a change in order with the opening of the fifth seal, and what was seen was an altar, the souls of martyrs, whose voices were heard, as if impatient under the conditions that existed ; they were encouraged to be patient for a season until their friends and fellow-servants should fulfil their mission. With the opening of the sixth seal there came an earthquake, darkness, the fall of stars, a consummation, a day of fear and wrath, a judgment day upon the wicked ; and, a day of sealing, joy, praise, and thanksgiving to those who were saved ; they had passed through great trouble ; they were

cleansed from sin ; they had been admitted into the heavenly temple and the City of God ; here, they suffer no more, and the tears of sad memories are wiped away.

As can easily be seen this is another consummation, the end of a dispensation. The first vision is His appearance in glory in the seven Churches. The second ends in the judgment upon the Church of Laodicea, where He is seen waiting at the door to be admitted to share in the fellowship that should exist in His Church. The third is that of judgment and mercy in the realm of the Spirit. The seventh seal being opened what was noticed was that in heaven there was "silence for the space of half an hour." There is the suggestion here that an event of great importance is about to take place ; those who see and hear cannot fathom its meaning, thus they are dumb. The change from the sixth to the seventh is always momentous ; it is a change from the human to the Divine, from morals to Grace, from the mind of man to the Mind of God. The revelation is that of Grace, because it is the Vision of the High Priest at the Altar of Heaven ; it is that of much incense rising out of the golden censer ; and this ascends before God out of the Angel's hand. Can it be true that the way of Mercy and Grace, must of necessity, pass through the earth in the midst of terrible judgments ? Is there no other way of salvation than by flood and fire, thunder and lightning, voices of judgment and quakings of the earth ? The silence of reflection brings out this thought, Satan will not cast out Satan ; the devil laughs at ethics and tells those who think they can cure the soul of sin by a dose of sweet altruism, that they are fools. Man-soul is not to be captured by eau-de-cologne, and the realm of hell is not to be quenched by sweet smelling incense. God is Holy, and Just, as well as gracious ; He delights in Mercy ; but, He is Lawgiver and Judge ; thus He has angels who attend to this strange work when men, infatuated by the world, the flesh and the devil, will not hear and obey His laws. There are men who will shrug their shoulders and say, this is a strange conception to take up of the character of the Father in Heaven ; it is not Christian but Pagan. What is the reply to such thoughts ? God is Father to all who love and obey Christ ; but, when they reject Him, and think and act as Pagans, then the way of mercy is the Pagan way ; it is that of justice and judgment until there is response to the Mercy

and Love of God in Jesus Christ. What is the use of a rebellious, sinful man appealing to a law of grace which he will not recognise ? If he will live in, and be judged by, nature, and ethics, then it is reasonable to suppose that he will like a man, realise what his choice means ; and, that whether he knows it or not, he is setting himself in opposition to the Will, the Laws, of God. If men are so ignorant, darkened in mind, disordered in their thoughts, as not to see that in the matters of life, and divine law, they have no choice ; that their right of choice lies in obedience, or disobedience ; in choosing life in Christ, or death through sin ; if they understand this then they will not be so ready to justify themselves and condemn unwisely the ways of God. What the trumpets represent are warnings and judgments upon those who will not receive, and obey, the truth ; these fall upon the earth ; upon the sea ; upon the rivers and fountains of waters ; upon the sun, moon and stars ; upon the seat of the evil one, Apollyon, the destroyer ; and upon the river Euphrates. There is a break in the onward moving of the judgments of God upon men ; the Lord of angels, the King of Grace appeared upon the scene with the rainbow of mercy round His head, radiant in power and glory. In His hand He held a little book open ; this was given to the seer to eat, and when he had eaten it, in his mouth it was sweet as honey, but in his inward part, his mind, it caused bitterness. What the book and eating meant was that the Word of God was to be the means of prophetic teaching to nations, tongues and Kings. To the seer there was given a measuring rod to measure the temple, the altar of God and the worshippers ; but the outer court of the temple, that was to be left unmeasured for a period of time. In the interval, the two witnesses, two olive trees, were to prophesy, finish their testimony, be put to death, live again and ascend up into heaven. When the seventh angel sounded his trumpet there came another consummation of a dispensation of grace ; the nations were judged ; the proclamation was made that "the Kingdom of the world is become the Kingdom of our Lord, and of His Christ ; and He shall reign for ever and ever." The temple of God was seen to be open in heaven, and the Ark of the Covenant was seen therein ; and, there followed mighty works of the Spirit of God bringing about changes upon the earth.

This is a too brief survey of a very interesting, instructive and important division of the Book of Revelation. What is seen in the first division is the Lord Jesus Christ, the Son of God, the Saviour in His glory ; and, as He is related to His Church, or Churches. There is recurrence, a new beginning, a psychical revelation, and it is fitting that the opening scenes should be in Heaven, as seen "in the Spirit." There is another revelation of God, as seated upon the Throne of the psychical universe, a manifestation of Jesus Christ, as Lion and Lamb ; as the Power of God in Grace, and as the Sacrifice for the sins of the world. To the world the first division is beyond its range of vision ; it remains unconscious of Christ, or what His Church means ; in the second division there is semi-consciousness ; the world is brought into the visions, and the Spirit, the fruits of the Spirit, and the redeemed, are the germs out of which the Heavens of psychical thought arise. In the race of mankind, the Christ, as Lamb of God, is the only one able to reveal the Mind of God by opening the seals of the book of destiny. What the opening of the seals represent has been suggested ; but, every student will perceive that the seals, and the coming horses and their riders, are symbols only too well known in history. The supreme truth is that Christ, as King of Grace, rides forth, is ever riding forth, in His Grace, to give to men the blessings of pardon and peace through the forgiveness of sin. What is sure to follow, is not peace, but a sword, war, strife, envy, hatred, in all Adamic unregenerate souls. What follows war is blackness, ignorance, darkness and famine. What follows war and famine is disease, pestilence, death and the grave ; and if this has taken place once in history it has done so hundreds of times. In the meantime, the saints of God are slain and martyred ; their cries ascend from earth to heaven ; there is a day of judgment upon the wicked, and salvation for those who have been sealed and saved. This line of thought can be applied to the generations of the Heavens and the Earth. The Lord Christ brought to Adam and his family peace and blessing. Cain brought war and strife, murder ; these brought darkness, ignorance, and famine as related to spiritual things ; and the pale horse with death and the grave have followed the generations of men through all the ages. In that far-off age the voice of the blood of the martyr Abel cried to God from the earth and there came a

day of judgment, in the days of Noah. Carry this thought into the psychical germs in Genesis, the same conception is repeated ; the Christ came riding upon the white horse of Faith in Abraham ; in Ishmael, as arising out of the earthly, came the rider with the sword of strife and war ; in the generations of Isaac there came envy, hatred, darkness, ignorance, and many forms of evil ; in Esau there was seen that carnal mind which is enmity to God, and as men know this means death, the grave, and corruption. The voices of the martyrs are heard in Egypt and in due time there is a day of judgment. This line of thought is applicable to the psychical germs, but the vision can be carried forward "in the Spirit," to Egypt and the plague trumpets that fell upon the Egyptians ; and what follows is the coming of the Redeemer in Mercy to deliver Israel, to give to Moses the Law, that book of the Desert that is sweet as honey in the mouth, but in the Mind is the cause of much bitterness. It has fulfilled its mission, for it has been a prophet to many nations, tongues and kings. The vision can be carried forward to the inheritance, the kingdom and the temple in Jerusalem ; to the witnessing of Law and prophets, and the end is a day of Judgment upon Israel after the flesh, but also the vision of the great truth that "the kingdoms of this world are become the Kingdom of our Lord and of His Christ." These truths can be applied to every man who cares to study spiritual psychology ; the past, present, and future show that the Revelation is not to be limited by men ; they have perfect liberty to apply these signs to the history of the Christian Church and the world ; but, it ought to be remembered that these visions are "in the Spirit," and thus they ought not to be used only to explain the events of history. It ought to be recognised that there is a psychical division of thought in the history of Christendom ; it is to be found in the realm of ideals ; these do not in history come into the field of full consciousness ; this consciousness will come in due time, when men become spiritual, are taught by the Spirit ; and, "in the Spirit" see all the true relations contained in revelation and in history.

In Chapters XII. to XVIII. there is a new departure ; there is recurrence, and the empiric division of human experiences are brought in for spiritual study. A great sign in Heaven was seen, that of a woman clothed with the sun, the moon under her feet, with a crown of twelve stars

on her head. She was seen as travailing in pain to bring forth a Child ; and she was delivered of a Man Child, destined to be the ruler over the nations. The awful dragon would have devoured this Child, and so He was caught up unto God, and unto His Throne. The woman was preserved in the wilderness for a period of time. There was war in Heaven as the result of the birth of the Man-Child, Michael, the One like God, cast out the dragon, the serpent, devil, Satan ; and he fell to the Earth, became earthly in mind, intellect, and morals. This was the cause of rejoicing in the Heaven of Grace, because it meant salvation, the Kingdom of God, and the supremacy of Christ ; it meant victory for the redeemed by "the blood of the Lamb," even though in the conflict "they loved not their lives to the death." The serpent continued to persecute the woman ; made war with her seed, those who obey God and give testimony to the salvation that is in Jesus Christ. The seer stands, as it were, upon the sea shore, and out of the sea there rises a beast like a leopard ; and to this beast the dragon deputed power and authority. This beast was permitted to work his will for a definite period ; he also made war with the saints. This beast was worshipped by earthly people, but not by those whose names were written in the book of life. There is a deep truth contained in this revelation ; it means that those who do not think, in a reasonable and right way, they become the slaves of this beast and are killed by the sword. There is a way of deliverance ; it is to be found in Faith in Christ and the patient waiting for the coming of His Kingdom. The seer sees another beast coming up out of the earth, with two horns like a lamb, and the voice of a dragon. This beast is more to be feared than the others ; he is endowed with all their powers ; he is also a wonder worker, a miracle performer, a deceiver, an idolater, a kind of life-giver, and above everything else an awful despot, who will not tolerate defection or independance, in thought, word or deed. This beast is a study for wise men ; those who understand signs will find that the number of the beast, of all three beasts, is 666. In opposition to these beasts, there is the vision of the Lamb standing on Mount Zion, surrounded by the redeemed, who have His Father's Name on their foreheads ; they are full of joy and sing a new song ; they are the first fruits of the earth ; they are pure of heart and perfect in the sight of God. The seer

observes the coming of an angel flying in the midst of heaven, carrying to all the nations of the earth "the everlasting Gospel," and, at the same time, there is the call to fear and worship God, because the hour of judgment is come ; another angel follows the first uttering the doom upon Babylon ; upon all who worship the beast, his image and receive his mark. Here again patience is required by the saints ; the way to attain to the knowledge of these things is by keeping the laws of God and cherishing faith in Jesus Christ. But what about those who are said to be dead, because they are no longer seen by their friends ? They are at rest, and they are in the state of the Blessed. This is the explanation given by the Holy Spirit, thus : being safe and happy it is not for the pilgrims on life's highway to be troubled about them ; in the Father's House are many Mansions ; is not this enough, surely the Father is well able to care for His children ? Another Vision ; it is the coming upon a white cloud of One like the Son of Man, wearing a golden crown carrying in His hand a sharp sickel. This is another judgment day, another consummation ; for the redeemed blessing and rest, for the wicked, justice, judgment and the wrath of God.

It is in this form that the fifth realm of thought ends ; and, over it may be seen written these words, "Blessed are the Merciful ; they shall obtain mercy." But an awful curse rests upon all beast like men, the unmerciful, who are without mercy. There is another beginning, a recurrence, a new form of development, a vision of heaven ; angels preparing plagues ; the redeemed safe and happy singing the song of Moses, and the song of the Lamb ; heaven open to those who see "in the Spirit" ; but to those not so favoured, the temple filled as with smoke from the glory and power of God ; and under such conditions no man that is moral only can enter the temple. The vision of the seven angels, with the seven vials of wrath to be poured out upon the earth follow in the same order as in the sounding of the trumpets ; they are poured out upon the earth ; upon the sea ; upon the rivers and fountains ; upon the sun ; upon the seat of the beast ; and, upon the river Euphrates ; the object of the latter plague being to dry up the waters so that a way might be prepared for the coming of the kings who will bring with them the light of truth, and the rising of the Sun of Righteousness. In opposition to these there

will come the spirits unclean, the spirits of devils, out of the mouths of the dragon, the beast, and the false prophet, and they will muster their forces for the great struggle at Armageddon. But, unseen, unsuspected, like a thief that comes in the night, the Lord of Grace is drawing near ; therefore let those who follow Him be on the watch because they know not at what hour He will come. When the seventh angel poured out his vial, there came the announcement, "It is done" ; there were revolutions and changes ; the fall of cities and nations ; judgments upon Babylon ; and even the earth seems to disappear so that islands and mountains are not to be found. These are great visions in the intellectual and moral world ; they surpass empiric knowledge ; they are spiritual, and even those who are "in the Spirit" are unable to understand what they mean. The angel gives to the seer an explanation, a syntheses of the visions he has seen, but to understand it the angel carried him away "in the Spirit into the wilderness" of this earth, that there he might see and understand what he wished to explain. The woman that sits upon the beast is the age-long enemy of the woman that gave birth to the Man-child ; she is the mystery of evil, as seen by the prophet Zechariah. She is the incarnation of Babylon, of perverted humanity ; she is the mother of all harlots and abominations, because from her comes every form of sin and evil. She is mother Earth ; mother Eve ; mother Jezebel, and the mother of all sorcerers and liars ; the mother of the dragon ; of the leopard like beast ; and of that beast that is as cunning as the devil ; she is the mother of hatred and war, and she gets drunk upon the blood of the martyrs. A wonderful woman indeed, to be admired, in a sense, as the consummation of the works of the devil ; as a Spirit Satanic ; as a Mind diabolic ; as an Intellectual power most subtle ; as a moral creature so immoral that she recognises no duty to God, no obligation to man ; a horrible autocrat that will not be limited by God or man ; and all these vile things, thoughts and deeds are found in the form of a woman. This is a terrible syntheses of the vision of evil. Mother Eve, in her innocence, listened to the devil serpent when he tempted her with the open eyes of knowledge and attaining to the vision of the gods ; being beguiled she thought that the forbidden fruit was good food, was desirable for wisdom, and pleasant to look upon ; but, when her eyes were opened then she saw

that it meant nakedness, shame, judgment, and subjection to the devil. This woman was cast out with Cain and reigned over the city of Enoch, and her companion was the red dragon who tried to destroy the child. She went with Nimrod to Babel, became his mistress, and reigned with great power. She reigned in Babylon with the beast Nebuchadnezzar, the autocrat, the man of sin. She has reigned in Rome and in Europe, and the kings of the earth have been her lovers ; it is said, "she hath glorified herself and lived deliciously," but her end is near, her reward will be given to her ; her doom is plagues, death, mourning, famine, and fire, and, in that day of judgment, men will see what an imposter she has been, and how utterly unworthy of the honour and the service she has received from those who have been her slaves.

To sum all this up very briefly, what the first division of the Book reveals is God, the Source of all truth, righteousness, grace and sacrifice ; the Lord Jesus Christ, the personal embodiment, the Ideal, of all that these names represent ; the Holy Spirit, the means by Whom the Christ in Grace and Truth is revealed to men ; and angels and men are employed by the Spirit to make known to mankind what the God and Father of Christ condescends to suffer, in the way of Sacrifice, for the salvation of mankind. In one concrete word, the true God is the POWER out of which all these forms arise ; He, as the Heavens, descends to Earth. He gives form, and Life, to His Church, the Bride of Christ ; and, as the Church in Grace, and as Churches, this living one has lived throughout all the dispensations in all nations and in all lands. To attempt to unchurch this Church is utter folly ; this may be left to devils and beasts of this earth ; it is sheer presumption for any man, or Church, to become self-asserting here ; they will find enough to do in conforming to the first Blessing of being "poor in spirit." Assuredly, if men will, "in the Spirit," try to realise and understand in what ways they fall short and sin against their Saviour, it will become plain that repentance and mourning are required because they are so imperfect in their order of life, and conduct. The second division, as psychical, ought to come home to every man, and every Church ; if they hope to be numbered among those who are near to Christ, then what necessity there is for meekness, teachableness, kindness ; what care is required

to follow the King upon His onward career of conquering ; what jealousy in thought, word and deed, not to provoke strife and hatred ; not to permit ignorance, darkness, and injustice ; not to be the means of increasing disease, disorder, and lawlessness ; and, if in this world there is persecution, to learn patience and to try to be subject to the Divine Will, knowing that only in this way can the judgment of God be averted and true knowledge of the Mind of God attained. With the third division very complex problems of thought arise ; here the eyes turn heavenward, the Rainbow of Mercy is seen on the face of the dark cloud ; and, "in the Spirit," the seer reads the legend, "Blessed are the merciful ; for they shall obtain mercy" ; and away beyond the Bow, the archway that leads into the Temple of God, "Blessed are the pure in heart ; for they shall see God." This division opens with a great sign seen in Heaven ; it is the figure of a woman in travail, giving birth to a heavenly Son. Is this Eve, or Sarah, or Hannah, or Mary ? Certainly not, it is Divine Grace, and the Child is Divine Truth. What this means is that Grace is not required in Heaven ; Grace must take earthly forms ; Grace must suffer persecution ; but, Grace can never die, it is the Life Eternal. The Son of Grace is the Christ in Grace, the Eternal Son ; over this Son of Grace the serpent of earth is powerless ; if the Child ascends to heaven to escape the dragon, it is only to return again in other forms which the destroyer cannot destroy. It is in this realm that so much dualism is found ; there are two women, Grace, and a mysterious harlot ; a Child of Peace, and a hateful dragon ; a blessed Lamb and a sensual cunning beast ; a Holy self-denying Sacrifice and a beast full of self-assertion ever seeking the honour and the glory of self. All this is the oft-repeated story of Adam and Christ ; of the world, the flesh, and the devil, and the Holy One pure of heart. The Vision is empiric Mysticism ; it reveals what the fallen Intellect of man attempts to do ; and it tells what the moral nature of man may become, when it rides upon the beasts of earth, and, as an Anti-Christ, a Man of Sin, turns away from God, disobeys His laws, and, in a real sense, demands to be worshipped in place of God. The symbols of these truths are found in the Book of Revelation, but surely wise men will not be satisfied with these. Do they wish to study these things in germinal forms, they will find them in the

generations from the Heavens and the Earth to Terah and Babel ; from Babel to Babylon ; from Babylon to Rome ; and, in the prophets, the judgments, the vials of wrath can be seen as poured out upon the nations of the ancient world. The vision throughout is empiric, but students will have no difficulty in finding the dragon at work in the family of Abraham in its germs ; the beast is to be found in the Desert ; the image of the beast and its mark in the Commonwealth ; and that other beast with two horns like a lamb, with the voice of the dragon, in the kingdom. The students of Christian history have found the dragon, the beasts, the man of sin, and explained these in full detail ; they have no doubts about their interpretations of Revelation as historical, and it is deeply interesting to follow them in their minute careful studies. Where they may appear to fail is in their manifold particulars, they can point to the individuals, but it can be hardly said that they are quite at home as related to universals. What they do not see is that behind, and around all these details, which are like unto a great pageant, there are fundamental truths which in their nature are eternal. What science requires is not dry details, mummies, skeletons, dead bodies, but what is living, as divine order and eternal law. It is not sufficient to prove that law reigns in all that is true, good and righteous, as an order of Nature ; there must also be an explanation of the consequences of sin, the results of disobedience, in what way the man may be degraded into a beast ; and, in what way, God in His Grace and Mercy, by the Lord Jesus Christ, fights against, overcomes, and destroys the powers of evil. "In the Spirit," those who are seers can look upon humanity, as existing at the present time, and they have no difficulty in seeing the Churches in their travail ; the seals being opened ; the trumpets sounded and men being punished ; yet they have no conscious knowledge why they suffer. They are enabled to see the Son of God and of Man in His glory, and angels and men worshipping Him. They look around them in the world and there are beasts everywhere that destroy, seduce and subdue the sons of men ; they can see that all this Babylon of confusion is doomed to be destroyed, because Light, Life, Truth, Righteousness, Grace and Sacrifice are living powers in the world. These seers, "in the Spirit," may tell those who take no interest in such matters, that they know, and have

experienced, these truths as facts in their own experience, because they have seen the Christ in His glory ; they have seen His movements in His Church ; they have been brought into relations with powers invisible ; they have heard God's trumpets and been warned ; and, as for the cursed beasts, do they not know how the world, the flesh, and the devil have kept them in bondage, caused them to cry out for help, and even led them away in bonds, through deceit, cunning and devilry, from the way of salvation. Until those very clever men who know everything, and can tear every thing to pieces, by their criticisms, have passed through such experiences themselves, they would do well to keep silent ; there are heights and depths in life they do not know or understand, thus they only show their innate ignorance of the greatest truths when they would measure them all by the senses, by experience, and by the laws of Nature.

In Chapters XIX. to XXII. the vision is changed ; there is recurrence, and the outlook is similar to that found in Chapter IV. The door is open into heaven and there can be seen the worshippers praising God ; and their song is that, "the Lord God Omnipotent reigneth." There is preparation for the marriage feast of the Lamb ; and His redeemed wife hath made herself ready in pure linen clean and white. What the seers can see over the open doorway is a scroll, and this is the legend upon it, "Blessed are the peacemakers ; for they shall be called the children of God." This is a true saying of God, that the blessed are those who, being peacemakers, receive, and accept the invitation to attend this feast that is the crowning event of the ages. To receive such an invitation is an honour indeed ; it is, as one would say natural, that one would wish to worship such a messenger ; but those who carry the message are themselves servants ; God alone is to be worshipped ; as prophets, or teachers, their duty is to testify that Christ is Lord, Saviour and King. The testimony to be borne is that Heaven is open ; that the Faithful and True has come forth in Grace upon His mission of peace. He is the Word of God, and all who follow Him are His companions in the great conflict. It may seem strange to return from the palace of the King, and the marriage feast, and once more plunge into the conflict of the ages that appeared to be past ; but, this is the peculiar aspect that Grace, as Revelation, takes ; there is always the return to the beginning, and to ideals,

and the only difference is that every syntheses is made shorter. The past is all involved in this Revelation of Grace, but there is this difference, the standpoint is not empirical, it is spiritual. This accounts for the repetition about the war, the beasts, and the judgment upon them. With the Devil, as Satan, the power of Intellect perverted, the cause of evil, there are special relations. The beasts are treated as if they were the psychological creatures of the Mind ; the Devil, the serpent is personified evil, as a spiritual being. The vision changes, thrones are seen and the redeemed, the faithful, the true, the martyred for Christ's cause, receive special honour ; they live, and continue to live ; death has no dominion over those who live in, and reign with, Christ. These are the blessed ones ; they do not become subject to the second death, but reign as priests with Christ. But in the order of development there is another conflict, a battle, that covers the earth ; this is the conflict in which Intellect and Grace, the Devil and Christ, have the final struggle for supremacy ; the saints are surrounded in their camp, but they are delivered by a Divine interposition ; fire falls upon their enemies and they are destroyed. What follows is the day of judgment, in which all are implicated ; there is a resurrection which extends even to death and hell ; they also are judged, cast into the lake of fire, and, "this is the second death."

This is another new beginning, the eighth in the series, and if the student will lift up his eyes what he will see is a scroll with these words written upon it ; "Blessed are they which are persecuted for righteousness sake ; for theirs is the Kingdom of Heaven." What the seer sees is the inheritance of the saints, the Kingdom of God, "a new Heaven and a new Earth." This is the Holy City that hath foundations ; this is the Bride ; this is where God dwells, where men dwell with Him ; they are His people and He is their God. This is the glorious revelation of the Power, and the Riches that is in God, for "the poor in Spirit" who become heirs to the Kingdom that is in Jesus Christ. Here the mourners come into His presence ; their tears are wiped away, and, death, sorrow, crying and pain have passed away. To the meek of heart He speaks, telling them that He is making all things new ; from Beginning to End He is the Revealer ; the Giver of Life ; the blessed Inheritance of all those who put their trust in Him. Here the change of

thought is subtle and beautiful ; it requires the tongue of an angel to explain to a human soul, that hungers "after truth and righteousness what is to be seen in" the Bride, the Lamb's wife. Here the hungry soul is filled beyond expression ; the low levels of earth are forgotten, and "in the Spirit," there is ascent to a mountain that cannot be described. What is seen is the "Holy Jerusalem," the City of Peace and Righteousness, descending from God ; "having the glory of God." How glorious the Light which radiates from it ; what a wonderful wall ; how beautiful the gates ; how strong the foundations. Who can measure this City ? Not any human being ; it can only be measured by the rod of Grace and Glory ; and yet angels and men are somehow mixed up in the measuring, not of the Foundations, but of the wall, the gates and the city. Here no Temple, or Cathedral, or Church is required ; "the Lord God Almighty and the Lamb are the Temple of it." This is the City of Eternal Light ; the home of the saved, whose names "are written in the Lamb's book of life." The vision from the high mountain is continued, but now the eyes are fixed upon the river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb." This is that river of Grace and Mercy seen in Eden at the beginning of time with its four branches. The pure in heart will be greatly reassured when they find that an angel, the angel of truth, confirms these words as faithful and true. It is reasonable and right to believe these truths, because they are from the Lord God of all the holy prophets, who have been telling men through all the ages what the Christ would do for the salvation of mankind. Behold, look toward the east ; is it still very dark ? Is not the Peacemaker upon the way ? Will not the sun arise soon ? Watch, for the White Horse and His Rider may be very near, very very near ; He says, "Behold, I come quickly ; blessed is he that keepeth the sayings of the prophecy of this book." Here the book closes with a warning against creature worship, in forms as idolatry ; in ideas, as idols of the schools ; in great and good men ; and even as in servants of Christ. These prophetic visions are not to be sealed up, but left open for all men to read. He is coming quickly. When He comes then men will understand that He is the Alpha and Omega of all things ; the Beginning and the End of every form of Life ; the First and the Last in the world of Grace

and Sacrifice. The Spirit of Christ, and the Church of Christ, invite all who are willing to accept these blessings to come, and drink of the Water of Life freely. A word of warning ; let no man add to, or take away anything from, the Word of God, because those who attempt to do so will find that the results will not hinder, or hurt, the Living Word ; it will recoil upon the evil-doers, in the form of plagues ; and they will find themselves under the curse of losing their part in the book of life, and of the Holy City. "He which testifieth these things saith, surely I come quickly. Amen. Even so come, Lord Jesus. The Grace of our Lord Jesus Christ be with you all." Amen.

This line of study can be summed up in few words : the supreme thought is that the Lord Jesus Christ has been revealed in His glory ; a vision of Truth so great and wonderful that those who look upon Him fall upon their faces before Him, knowing their unworthiness to receive such a revelation. He has given to men the Key that can be used to open up all realms of truth in the Beatitudes ; they are like a two-edged sword, they harmonise and unify all that is true, good and gracious ; and, at the same time they separate what is false, evil and wicked. This has been seen in the letters to the Churches, which represent His Church upon the earth ; the messages test, reprove, approve, and condemn these Churches. There is recurrence, and a psychical order of thought is manifested, which follows very largely the history of Israel. Again there is recurrence to the empirical world of man and mankind ; from Adam to Jesus Christ, embracing all the nations ; and, these realms of truth are all concurrent, they go on side by side, and the onlooker cannot conceive in what way the empiric intellect of man is able to understand, and set in order, as a philosophy, what has been revealed to men in these three realms. In the spiritual world there can be found what is current, what is recurrent, and what is concurrent ; there takes place convergence, unity, harmony ; and, it is only in the spiritual world that this becomes possible. Apply this line of thought to the theory of Evolution from Force to Ethics and Altruism, the result is that there is failure ; men are not able to agree that such a current order of thought is satisfactory. What Science, in the natural world, finds is that, of necessity, there must be recurrence, always the turning back again to new realms of truth ; a definite recurrence to the realm of

physical life ; another recurrence to psychology ; another recurrence to what is empirical ; and if they go far enough they find themselves not only where there is concurrence, but actual convergence into spiritual metaphysical principles which physical science cannot define. This is equally true if the subject of study is man : there is the body, its organs, processes, purposes and ends. There is recurrence to the Spirit and Mind in man ; again recurrence to his intellectual and moral nature ; but, all these are concurrent in human experience. In philosophic thought all this has been repeated over and over again in a thousand ways ; every wise man has evolved his own evolution theory ; but spiritual convergence can only be found in the Lord Jesus Christ. The Bible, as pointed out, repeats the same story ; it is that of germs that germinate as spiritual concepts ; of a world psychical, in Abraham and Israel ; of a world empirical in history and the prophets ; the convergence takes place in Jesus Christ, the Spiritual Germ as Man. The Holy Spirit reveals to men what Christ means to them as Saviour, and Sacrifice, as Church and Nation, as City of God and Kingdom of Heaven. This is the vision found in the Book of Revelation ; all this is revelations, apocalypses, indwellings ; and, if men think that they can find any other explanation that will harmonise and unify all the facts, it can be seen that they are walking in the darkness and deluding themselves. Again, there is the universal, as spiritual, to be conceived thus : the Universe in all its particulars of things, thoughts, words and deeds. Man, as the epitome, the microcosm of creation, as ideal, in the image of God in truth and righteousness. This is where through sin the man fails to attain to the Divine likeness, and, so far as man is concerned there are chaotic conditions which he cannot put right. Here begins the new creation in Jesus Christ by the Holy Spirit in the spiritual dispensation ; and, at last, "in the Spirit," men are permitted to see, perceive, conceive, the Eternal Christ, as Creator, Son of God, Saviour, Sacrifice for sin, the Conqueror, over all the powers of evil, the Image of God, the Firstborn of the whole creation, the Head of the Church and the Firstborn from the dead. He is the Reconciler of all things and thoughts ; He has the pre-eminence over all creatures, because, "in Him dwelleth all the fulness of the Godhead bodily."

Works by John Coutts.

THE TREE OF LIFE.

Price 6/-

This book is a study of the conflict between Agnosticism and Religious Faith ; with special consideration of the "First Principles" in the Philosophy of Mr. Herbert Spencer.

CHRIST'S KINGDOM AND CRITICISM.

Price 6/-

Deals specially with the question of the Higher Criticism as related to the Bible, and explains in what way the Critics have failed in their work and why there is no harmony or unity in their criticism. They have no sure standard for their thoughts ; therefore agreement is not possible.

THE WITNESS OF SCIENCE TO THE METHOD OF CHRIST'S KINGDOM.

Price 6/-

In this Book the line of thought followed is, that the Method of Christ, as revealed in the Beatitudes, can be found in the physical and psychical worlds of thought, in Man, and in the Bible. It is the eightfold rhythm that is universal as the Divine order of development.

SCIENTIFIC ORDER AND LAW.

Price 6/-

The Method of Christ is here applied to the Bible in its order. The result is the conception that there are three Divine Books—Nature, Man, and the Bible.

THE DIVINE TRAVAIL IN NATURE, MAN & THE BIBLE.

Price 6/-

Indicates in what sense Science is revealing the Divine order in the universe : the distinction that exists between Law and Lawlessness ; and in what way Sin brings in the Revelation of Grace and Sacrifice, as the ideal in the Divine Travail.

THE DIVINE INHERITANCE.

Price 6/-

Studies the possessions gained by men through Science, the Bible, and the Ideal Man, by following the Methods of Christ, and of the Spirit.

THE DIVINE WISDOM.

Price 6/-

This work is a brief survey of Philosophy in Greece, the Roman Empire, in Scholasticism, and in Modern Philosophy ; and pointing out in what way all Schools of thought have failed to attain to the Divine Wisdom.

THE DIVINE PURPOSE OF GRACE.

Price 6/-

Considers the Light that Science casts upon the problems of Force, Life, and Health ; disease, disorder, sin and death ; and the way of Salvation by Grace, with suggestions bearing upon Mysticism, Mystery, and the Kingdom of God.

London : G. LYAL, Bookseller, &c., 36, Hardy Ter., High Road,
Wood Green, London, N.

Melbourne, Australia : M. L. HUTCHINSON, 305, Little Collins Street.

FORMS OF RELIGION.

As seen in the Light of the Methods of
Christ and of the Spirit by following the
Divine Order of Development.

Chapter I.	Review of Past Studies in Development.
Chapter II.	The Order of Natural Development.
Chapter III.	The Spiritual Order of Development.
Chapter IV.	Ancestor Worship, Animism, Shamanism, Magic, &c.
Chapter V.	Myths, Idols and Idolatry.
Chapter VI.	Brahmanism and Buddhism.
Chapter VII.	Zoroastrianism and Parseeism.
Chapter VIII.	The Greek form of Religion—Search after Wisdom.
Chapter IX.	Roman Religion ; as Law, the State, the Empire.
Chapter X.	Old Testament Religion—Adam to Judaism.
Chapter XI.	The Religion of Christ in the Gospels.
Chapter XII.	The Religion of the Spirit in the Epistles.
Chapter XIII.	Forms of Christian Religion and Mohammedanism.
Chapter XIV.	Summation of the Order of Development.

PRICE SIX SHILLINGS.

HOMELY THOUGHTS SERIES OF PAMPHLETS :

I.	Homely Thoughts on Faith, Science and Religion.	Price 1d.
II.	Homely Thoughts on Hope, Science, and Psychology.	"
III.	Homely Thoughts on Patience, Empiricism and Science.	"
IV.	Homely Thoughts on Love, Mysticism, Science and Religion.	"
V.	Homely Thoughts on Authority in the Light of Science and Religion.	"
VI.	Homely Thoughts on The Way of Development in the Light of Science and Religion. Price 2d.	"
VII.	Homely Thoughts on Parables of Grace. Price 2d.	"
VIII.	Homely Thoughts on the Parables of the Tree of Good and Evil and the Tree of Life. Price 2d.	"
IX.	Homely Thoughts on the Method of Spiritual Science explained and applied to the Gospel according to Saint John. Price 2d.	"

London : G. LYAL, 36, Hardy Terrace, High Road, Wood Green.
Melbourne, Australia : M. L. HUTCHINSON, 305, Little Collins Street.

Through all Booksellers and Newsvendors.